

May 9, 1849

*

See 1866

(I assume these
are George Brown's
diaries but I have
not checked carefully.
They were evidently
cherished by RES
but are obviously
not Speer family records
7-17-60 MR854ca)

Doc
S7542
B78
v.2

& C^o
STATIONERS



MANUFACTURERS



G H. Bowen.

Diary of Rev. George H. Bowen v.2

Library of The Theological Seminary

PRINCETON • NEW JERSEY



FROM THE LIBRARY OF
ROBERT ELLIOTT SPEER

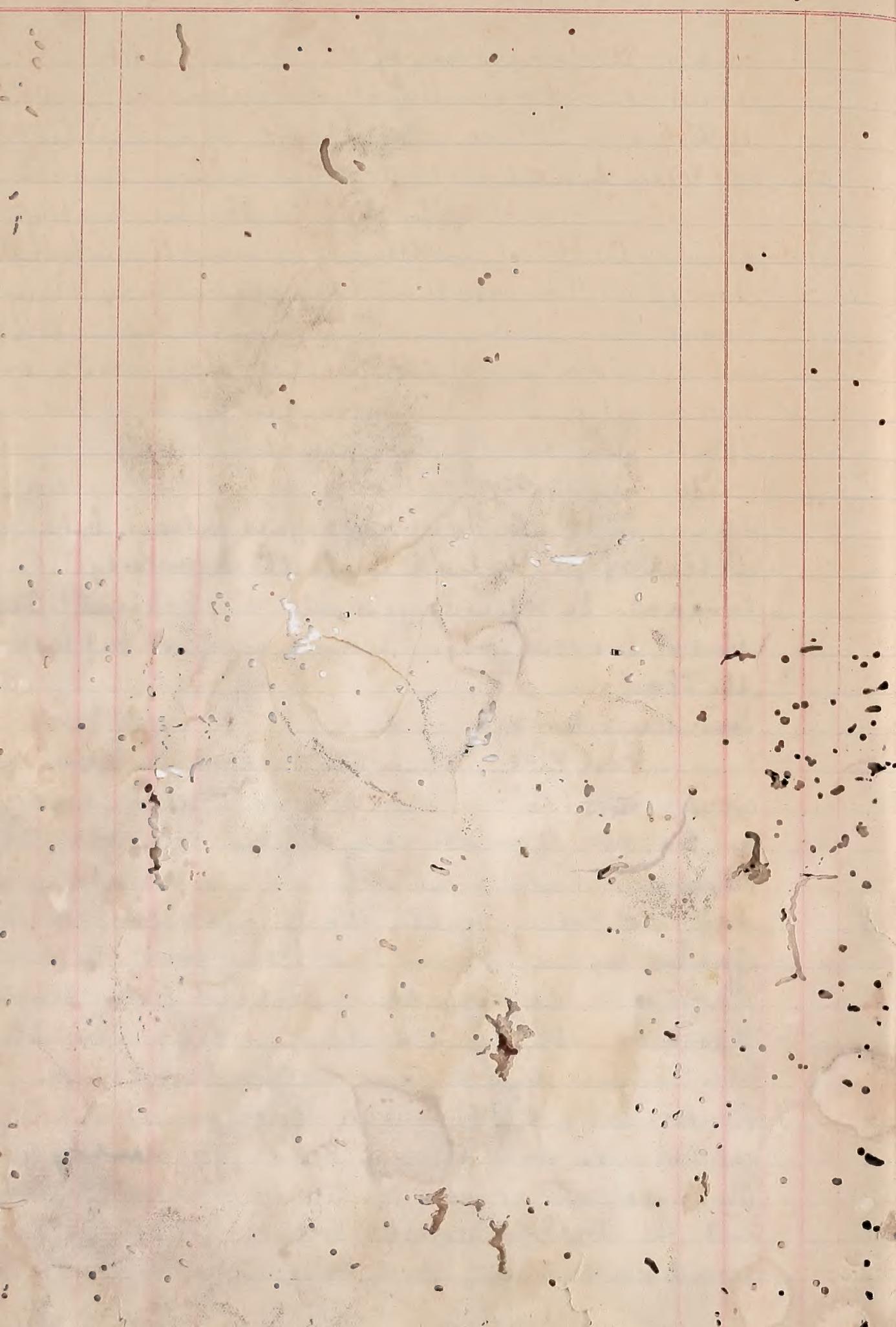


Doc
S7542
B78
v.2

May 9/1849. Pentecost this year falls, on next Sabbath day.
 I am not without hopes, though my many many disappointments teach me not to be too sanguine as regards to times and seasons. The blessing may yet be years away. But surely for the elect's sake God will shorten the days. I have to-day been requested to preach a thanksgiving Sermon on Monday morning, as a sequel to the communion, kept by the Free. Sc. Church on Sabbath. How can I sing the songs of Zion in a strange land. Does God intend to put a new song in my mouth. What does he mean by bringing two blind persons to one Chapel, for some Sabbath past. - Dear Saviour, let not this hope be another ignis fatuus, but a pillar of fire to lead us to the heavenly Canaan. - In a few days it will be 2½ (Jewish) years since 4th Dec 1845, when I received my first baptism of the Spirit.

Some leaves torn on

From p 189. Perhaps there's nobody in Bombay called a man, that weighs less than I do. And moreover God by his revelations has taken away everything I thought I had, - making me intellectually, spiritually and bodily, lighter than a mosquito. But why was her head up stream? For this reason that the Church of this day is utterly declined from the apostolic. The Free standard is behind us. The steamer seemed to be near the mouth. Had she floated but a little further, the ocean would have got her. She would have been irrecoverably lost. The Church now is near her limit, - The open designate the slow and regular pace at which God's providence has been advancing, and this spirit



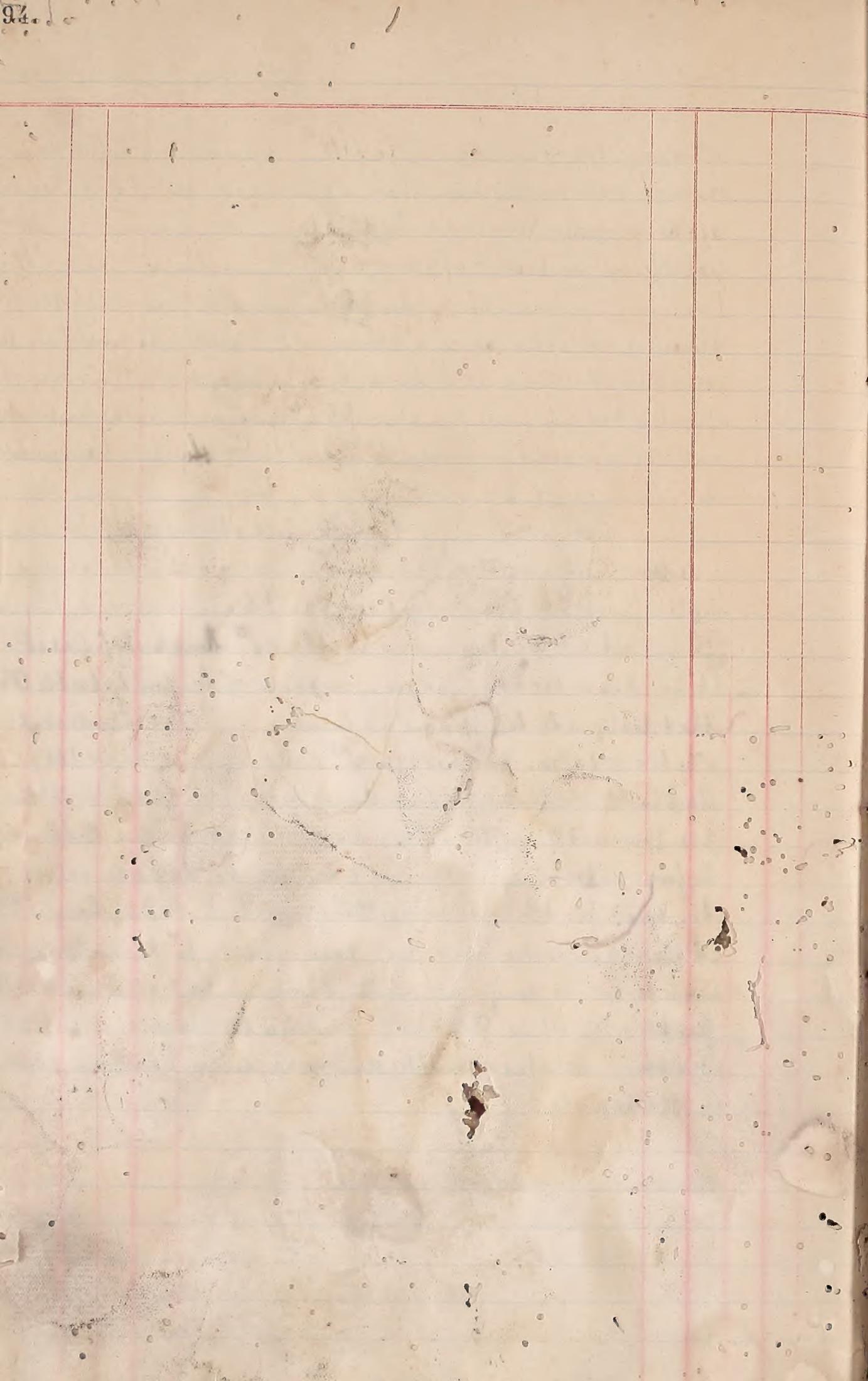
116.

also, in the preparation of this blessing. A hardness caused not by his own unwillingness, but by the unbelief of the people.

halfpage torn out.

"I can pray for nothing else but the gift of the Spirit to the Church and the world. I want to live for nothing else, and beg that even though the blessing may tarry, I may go down to my grave pleading with God the fulfilment of his own promise." I think that ~~she~~ has done more than any other person to help my prayers and give them efficacy. The promise to two that shall agree, probably suits us. That I should receive just at this juncture a letter from her, seems noticeable. I have been led to ask for her what ~~God~~ gave me in the 20th November of March 26th. I can reckon up a conjunction of ten remarkable things, that despatch tomorrow as the day. 1st It is Pentecost 2^d it is 1260th 3^d it is 17th 4th It is 88th 5. It is the Sabbath. 6. It is after 40 days and 40 nights. 7. From the Committee of the Am. Board I received a letter day before yesterday calling upon me to devote myself to the oral publication of the gospel in Bombay. 8. A Brother who has just come here to be ordained, wants me to engage with him in labor among the people. 9. It is the last Sabbath before the rainy season. 10. It is exactly an year since I began to preach in Mahratta.

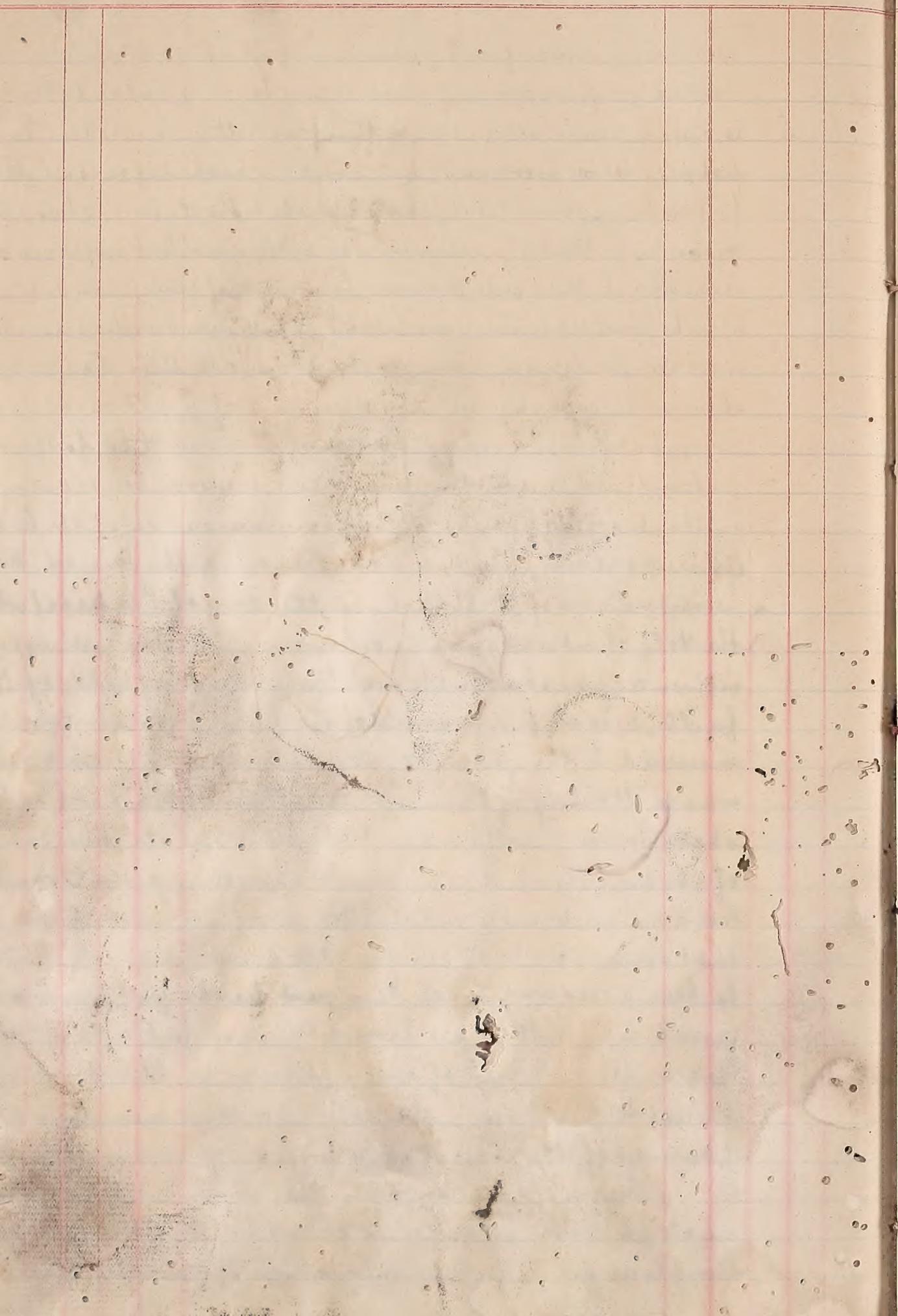
Leave it leaves torn out.



Day of atonement a fast. Feast of Tabernacles, a time of great rejoicing. There seems to be greater tokens of rejoicing, says Edwards, in this feast, than any other. The people dwell in booths of green boughs which represent the flourishing, beautiful, pleasant state the church shall be in, rejoicing in God's grace and love. She shall yet dwell in tabernacles on this side heaven, her land of rest. Their branches of palm trees represent the church's flourishing as the palm tree, and the glorious victory the church shall then have obtained.

Thus the two great feasts of the Jews that followed the passover, represent the two great seasons consequent on the death of Christ, - if the communication of the benefits of Christ's redemption to his church on earth; one in the primitive ages of the church, in the day of Pentecost when the Holy Ghost was given in ordinary and extraordinary influences for establishing the standing rule of the faith, worship, manners of the Christian church answered to the giving of the law at Mt. Sinai, which was on the day of Pentecost; the other is that which shall follow {rather be at the time of} the destruction of Antichrist, which answers to the setting up of the Tabernacles in the wilderness, and the gifts, sacrifices and rejoicing of that occasion, which was on the same day the feast of the tabernacles was. These three great feasts we figure that the grand events that are brought to pass for the church of God in the progress of redemption viz.: the death of Christ to purchase salvation, and then two great outpourings of the Spirit to apply it.

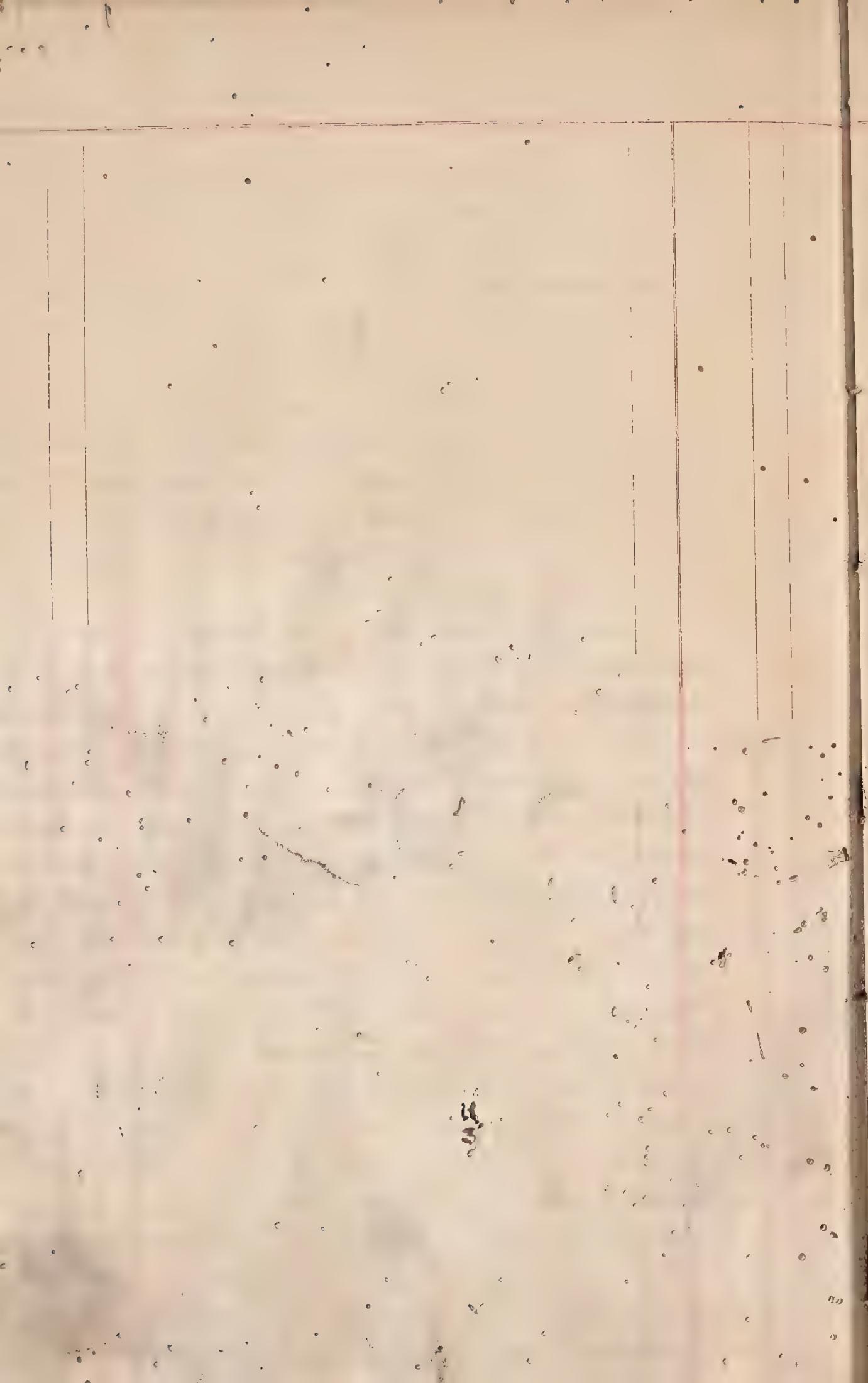
During these 10 months the Lord had done much for him, but it was chiefly in the way of discipline for a future ministry. It pleased the



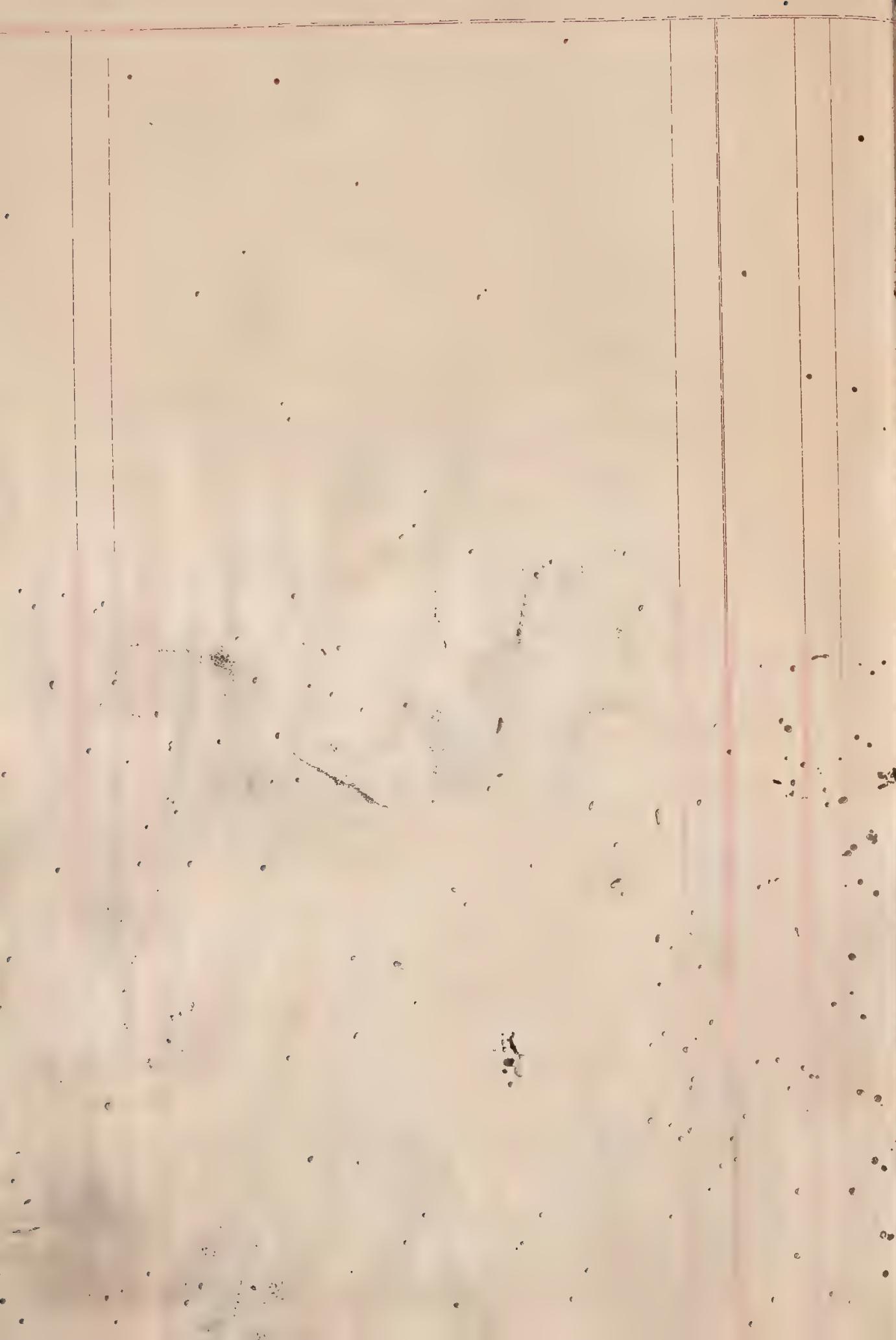
Lord very wonderfully to answer a question of mine on last Sabbath afternoon, from His Chayne memories.

Sep 30. I can enumerate a conjunction of 18 circumstances pointing to to-morrow. And not only so, but if this should be the day, then the speculations and calculations respecting the 29th May, would be indicated as the work of the Spirit, seeking betimes to make me understand the Jewish feasts as having relation to my work. Who knoweth? One thing only is certain, come what may, the Lord is worthy of boundless love and sacrifices and of perfect resignation on our part. The Lord grant me the mind of Christ, not as I will, but as thou wilt.

Nothing. Charity beareth all things, believeth all things, hopeth all things, endureth all things. It is no to me that the principle of hope in me is a kind of mad vision, as sometimes denounced with respect to some of the children of affection of their mind. Then an has a haughty spirit, for a also evil that follows him who ~~hates~~ over the rocks in his side. I went with respect to the foundation of rock and established a portion of the confidence of the soul in most important respects, as now follows. First in middling. I left no clear hope of a fast of & extracts with it in my pocket, weighed upon a tree & with a long number had part of a frankincense & oil of cinnamon & a small box and the like of the first incense were in few on the wall, through the year the feast. After I left from the hill, to the town of Wellington July 11



" Mr. Bowen had better remain at Bombay. If he chooses to make experiments to see whether the undesirable distance between the Anglo-Saxon and the Hindoo reduced, & the gospel preached more familiarly to the natives than heretofore we shall not be quick to get into controversy with him on that subject. But it seems to me to be an obvious dictate of common sense (though it may be otherwise) that when he shall have reduced his expenses as low as he may think proper - the balance should be drawn from the treasury of the board, rather than earned by devoting time to waiting for the government. I hope our esteemed brother will re-consider the subject then far & have his whole time, while the churches will secure it for him, for preaching the gospel to the heathen... We do not need so much examples of self-sacrifice at their own charge as missionaries if fitting them in along we also could help & do what we can do as in rendering the work less expensive & more & simple. It is often, on the last option, a difficulty of all of them to fit up a life that is so begun. It is difficult to exist that this feeling goes so deep down into the heart of a man who has been a follower of Christ & has been associated with His cause & has tried to serve the missionary cause deeply at heart. He, great in his gifts,

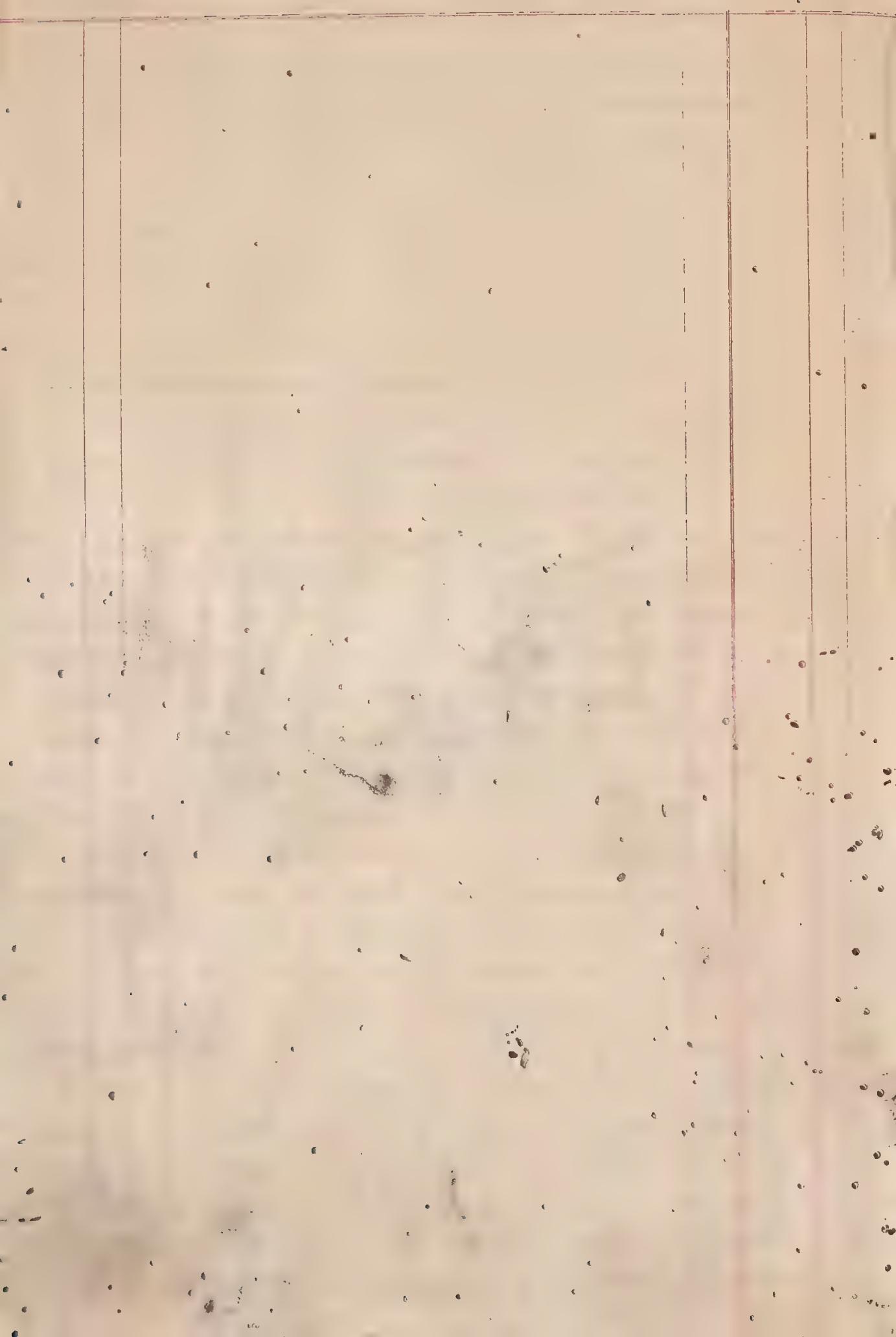


121.

ish the distance which exists practically between the white preachers of the Gospel in India and the Hindu mind, and anticipate much good from it, provided you do not carry your experiment to the extreme. We shall have no break with you, so long as you are endeavoring to publish the true gospel of our one Lord and Saviour, even though we might not exactly approve of all your modes of operation as it presents itself to our observation. For instance, we should think it better for you in Bombay, to receive the small sum of money you must have, from the treasury of the Board, rather than take the time to earn it by waiting for the government of India; but if you think it better to earn the money, it's a simple fact (the mode of earning not being incompatible to the Christian character), would not be a reason [as I conceive] why your connection with us should be dissolved. It is also a question whether the Board is not created by his Excellency even from the treasury, and does not depend on him so closely. The less money they get the more he can do the work of filling the schools and giving good reasons for continuing the crusade &c &c. The mode of earning funds for it bears on us, and it is improper by us to let them do it.

It did not occur to me, for the last ten years, to give ten, fifteen, or twenty thousand dollars lastly, each year, to any religious body, if they could not find the funds themselves. It is the same for the public schools.

I believe that a day will come when the missionaries, if you like, will abandon to the wants of living & economy be thus屏弃ed;



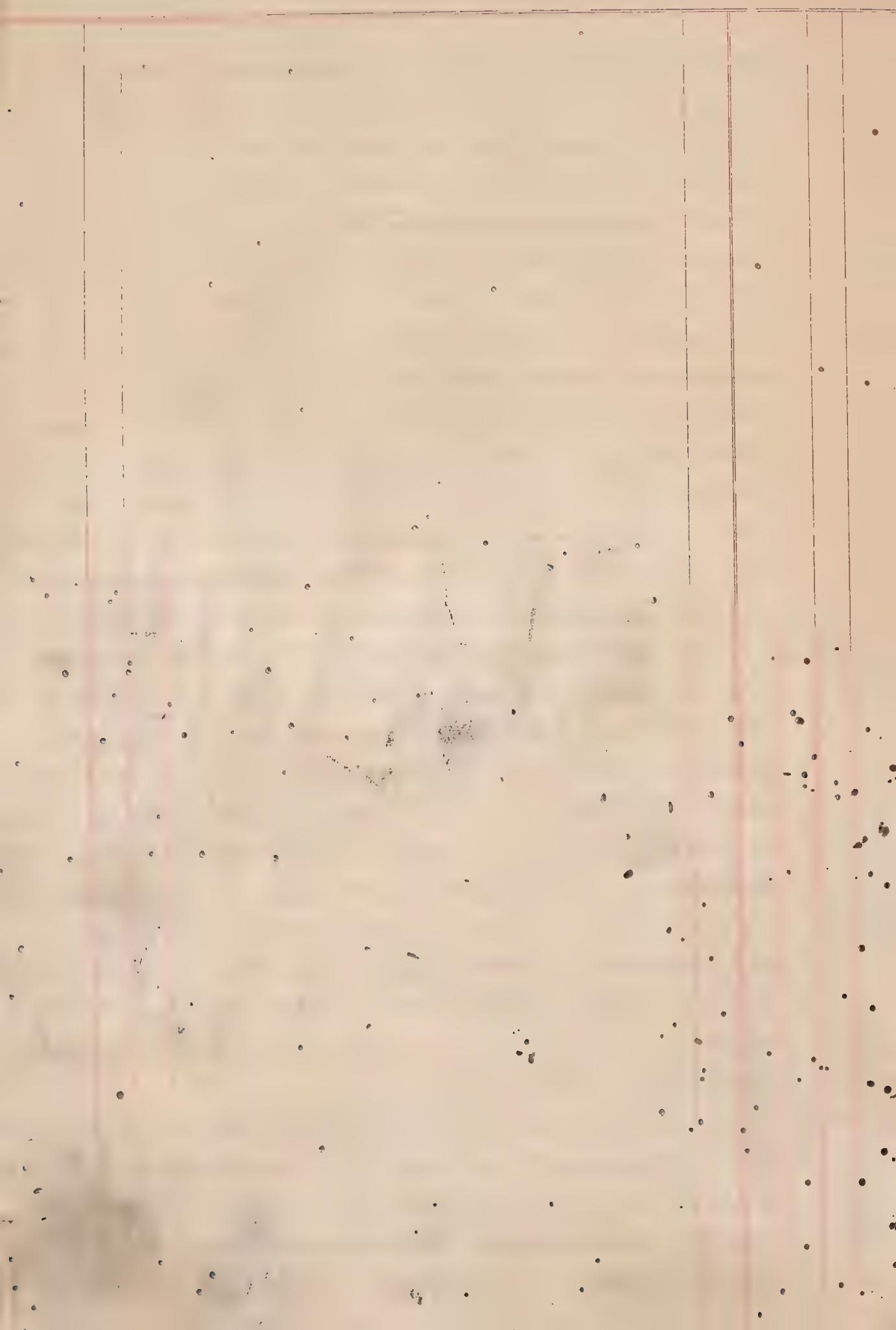
122.

good, if by any means, the distance between the Hindoo and American may be diminished, without destroying the natives' respect for the missionary. And experiments are well, based on Scripture principles. But we should avoid too great extremes, both with regard to our influence on the American and the Hindoo. Paul had the care faithfully of becoming all things to all men, all classes of men. This implies an avoidance of violent extremes.— You understand me as not intending to controvert any of the positions in your private letters;— but merely to suggest a few common sense suggestions. My only endeavor will be to render you as useful as possible, and to help you in every way in our power!

It appears that they were in the habit on the last day of the feast, of bringing great quantities of what must have been sent in the temple. Perhaps this custom arose from the prophetical predictions of the steers, they were to be sent from the temple. It was a kind of sacrifice fulfilled by the people doing, Christ's command concurring with individual recognition of the truth of the prophecies. The offering is but the fulfillment of the commandments of Christ, and it is the atoning of the trespasses of the people.

The names are not to be regarded as the names of the Christians who took a part in it, but of course of vital importance to the scope of the letter. All the names read just as usual, but the pronunciation of these latter names.

1. Sigit. He is the author of the original manuscript, and is well known to us. I read it in his handwriting, and I am told he is a man of great learning. He appears to be a native of the country, and probably educated in the old style of writing.

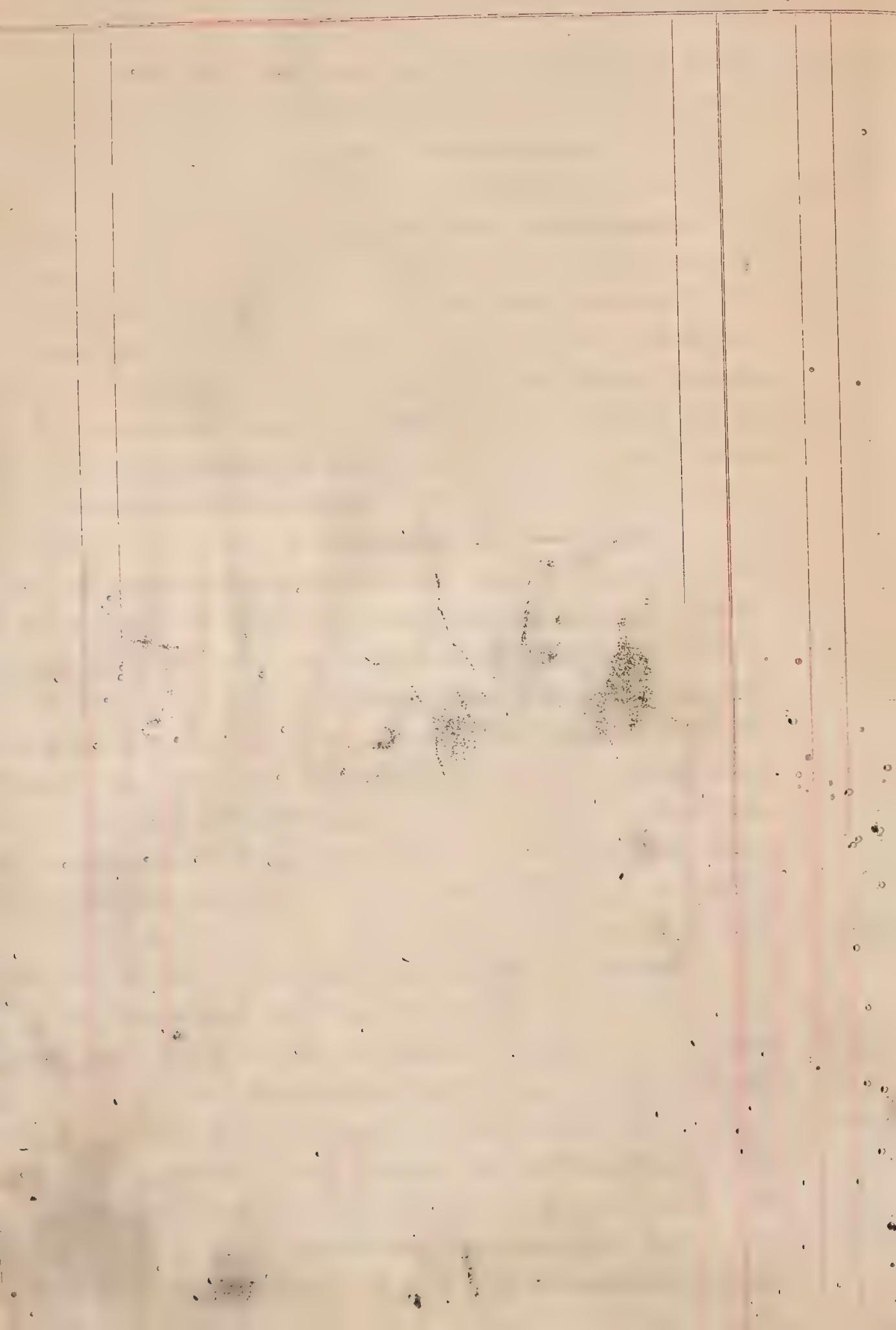


of God did nothing to cast suspicion on that way. There is none that stirreth up himself to take hold upon God. They are far more occupied than I am, if what they are at be really occupation. If the world is to be converted by translation of books containing a sprinkling of Christianity, why very well, only the progress is evidently slow and progress not discoverable. The thing is to know what Christ crucified means; this will make a man intolerant of fruitlessness; he will feel that Christ's travail of soul is a ground for faith and hope unshaken; and until his own soul has experienced Christ's travail, he will not submit to the ignominious condition of present things.

There is none that stirreth up himself to take hold upon God. His ~~watchmen~~ are blind, they are all ignorant; dumb dogs they cannot bark; sleeping, loving to slumber. He says that there was no man in wond ^{and} that it was in de-
cency. There is none to guide his way in the judgment she had brought forth; neither is it meet to have her by the hand of a life-thief. I shall do what I can. I said they are cowards that should lead them by the hand; it does not seem that there are few
enough to show her a way. She said the best would I looked and there was none to help; and then it that there was none to uphold.

Reined to death following.

"I am very thankful to you for coming here again & bearing us some burden of the load which will bear down & cut us off. I do not say that this mortal world is not a good place; we have collected a small inheritance, but so small indeed we have so little left. It is a token of your mind & spirit that you forgot to remember us you in your poor prayers."

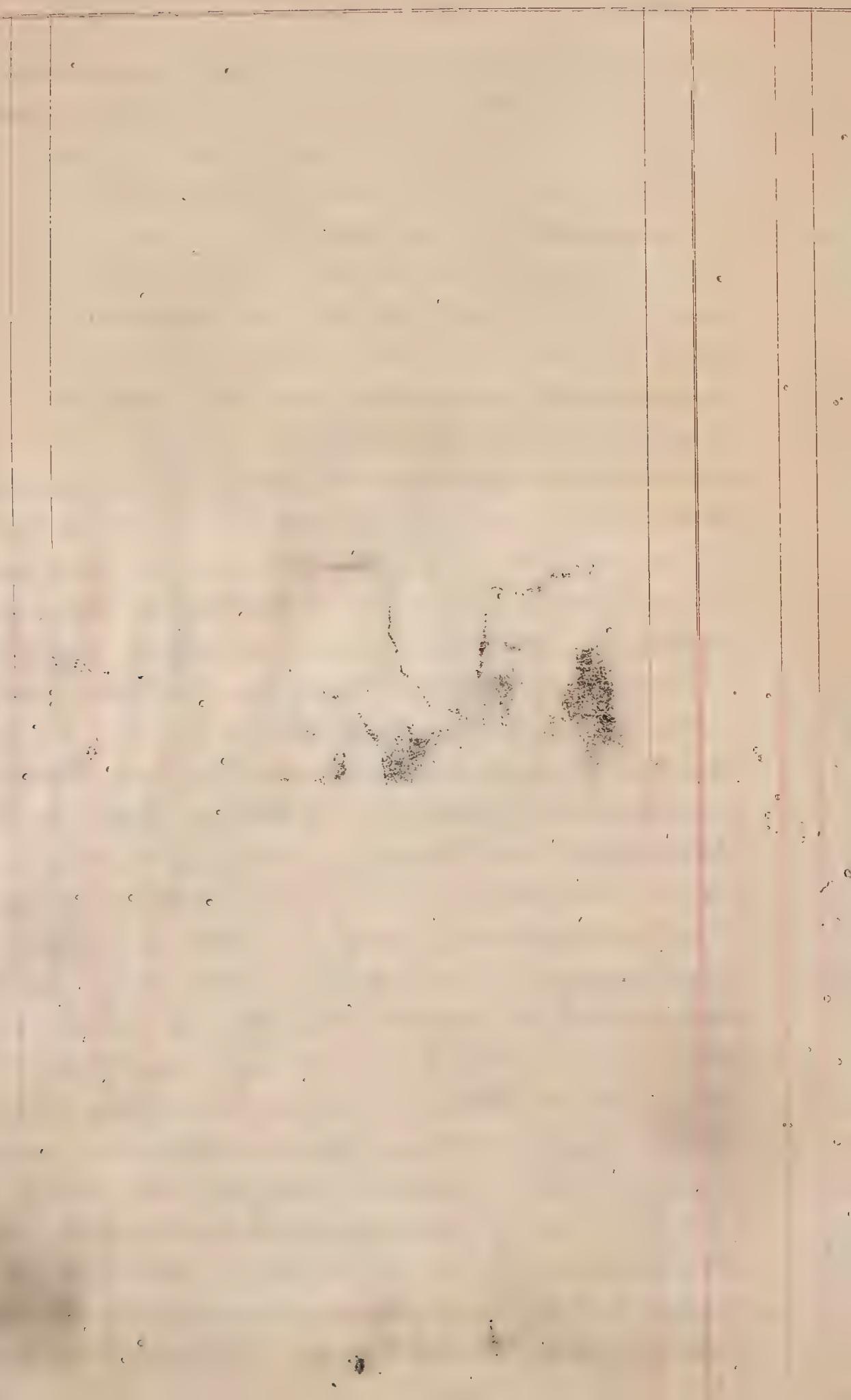


124.

best love &c. signed by u school girls. I could not receive the money, by I do with great gratitude the expression affected affection expressed by this. May the Lord do good to their souls and that speedily.

In connection with this, how intelligible the words "Before she travailed she brought forth; before her pain came she was delivered of a man child. Who hath begotten me these? and who hath brought up these? Behold I was left alone; these where had they been. Who are these that fly as doves, as clouds of doves to their windows."

"I looked and there was none to help." I have not heard of a single missionary who has been led to alter his life in consequence of ~~this~~ letter I wrote last January, quite on the 4th ago to-morrow. I heard from Bro. French yesterday, who while he admits the error, is yet of an improved character. Standard, we know, of the which I have already written the other day. He writes to him in Hongkong W.C. Burdett, of whom I had heard much whose labors in Scotland and elsewhere have been singularly blessed; and who I heard was pursuing self religion in China. I sent him that sermon a few days beside some time ago. In a letter he found him a day or two ago, he mentions the sermon and it is not with any special warmth, and this is not to say so far that he has been influenced by the... We have a brother Hodd, Lord & Burnings, from whom I should expect more than from my others, as we have answered that letter, at all. They do not find a sufficient fit. Only one person, and he is a blind missionary, has adopted a course like mine, - he has renounced all but 2000 a month; but I don't know the particulars of



125.

his way of life. But the great evil is that no man is so burdened with the miseries of the world as to adopt the language of Isaiah 62. 1.

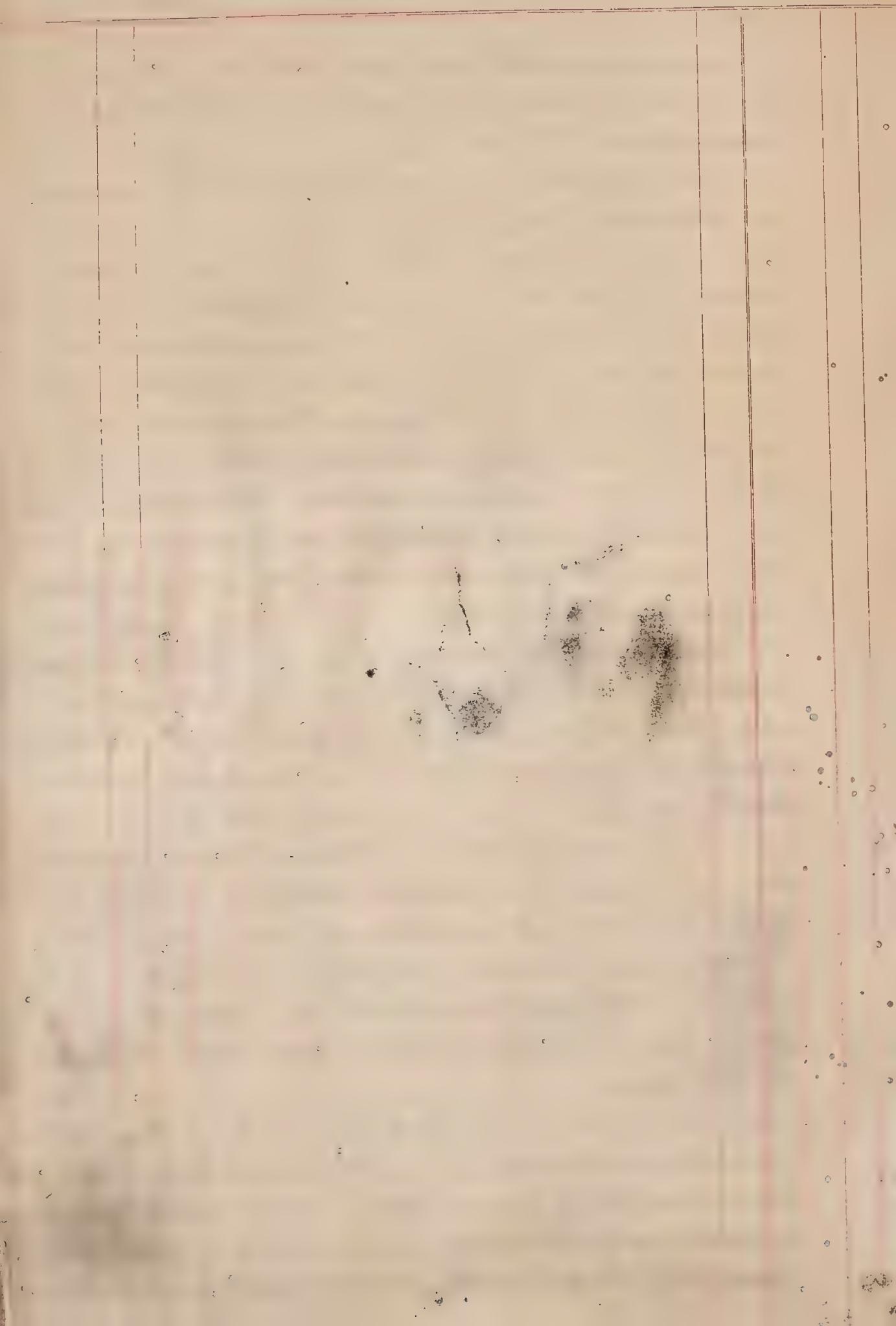
Twelve providences point to to-morrow that last great day of the feast.

I dreamed last night that lightning fell from heaven, and set fire to every thing, and around every dwelling. I saw all the trees blazing in the darkness, and it was a time of universal confusion and destruction. I was lying on the hearth, and looking up the chimney I saw the fire raging; and the stones of the chimney came trembling down beside me, nor had I the slightest apprehension. A chimney is for the purpose of conducting smoke upward to the skies. Our sacrifice and our incense are abominable to God.

"I count them but dung." God shewed me the night before last that all my moral product is simply this. If anything issues from me, if ever virtue comes forth from me, it will be & emanation of hell dwelling in me.

The day we have had the Sabbath is the work day young men in connection with the Model Mill. And upon me and invited me to go with them Monday next tomorrow, and preach to the poor at the grave where the dead are buried. I agreed. I am thus for the first time committed to see on me the labors in the city.

Mr. Hume in a letter to the "Times" says that the only part of the world where labor and classes were really accessible and equal, & that immense importance of improving the condition presented. And it is being also that Romanists here



are more accessible than anywhere else, owing to certain things brought about in the providence of God, among others to divisions and quarrels between the clergy and laity. "I will go before the," says God, "and make the crooked places straight." 10 O'clock at night. What this night shall bring forth who can tell? Merely another and more bitter disappointment, or the fulfilment of the prayers of many years. One thing is certain that I am as weak as I am blind. I am a mere nullity and nonentity, till it shall please God to speak. I am a sword in a sheath, a mere paltry piece of metal unless some one take hold of me, that is God. How long have I been lying as a polished shaft in his quiver behind his back, not to be distinguished from other pieces of wood until his hand chose me in air and let me fly. Let me ever remain unknown what I am in this house. Having not the faintest shadow of influence. "The supernumerary of earth."

- Half page torn out.

Oct 15/1809 A day of great bitterness, in my heart, deep anguish, and inexpressible weariness of life. This took hold of the promise "he healeth the broken in spirit" and I pleaded it earnestly At 8 o'clock we had an appointment with a native brother & mother here, to preach to the people on the seashore. He had been the dead. Had much argumentation, with Hindoos, Parsees and Mosalmans. But where is that power from on high which God has given? and encouraged me to seek on March 1st to go off from them in a boat. It was fairly launched again. This is the 11th of October. Years have, so think of these as being upon us. Fear without Christ what do we?"

127

God used to care for his holy name in days of old; but seems wonderfully indifferent now, as one whose reputation is so utterly gone that he gives it up for hopeless lost.

Some leaves torn out.

Another monthly Concert day gone. I am now in the twelfth month. A proposition has been this day made to me to support myself by giving instruction in a private family during a couple of hours daily. I think this is of the Lord.

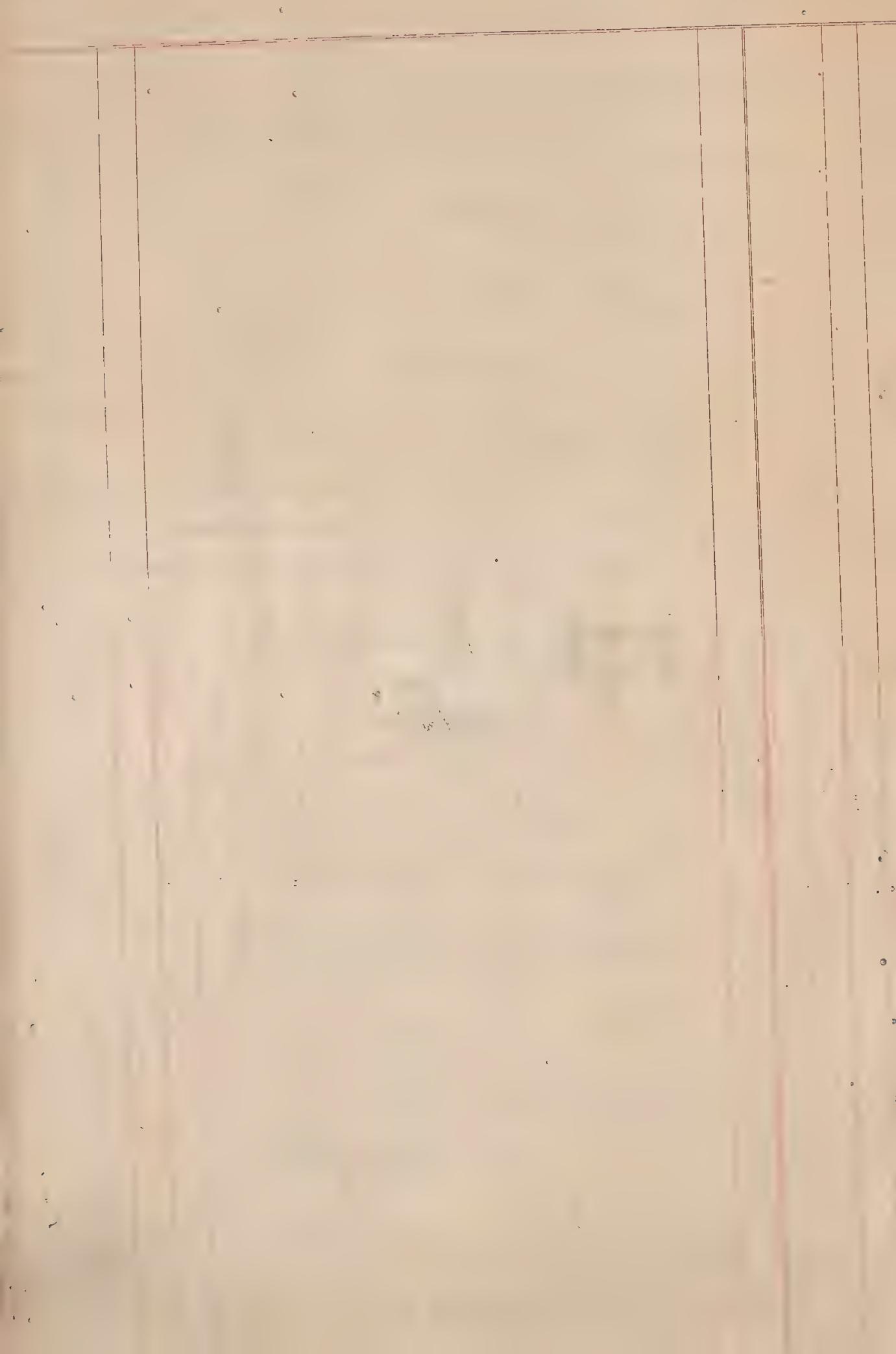
Partake of the Lord's supper with the Free Church to-day. Where was the blessedness I once knew on such occasions. One thing is needful, and heaven itself could not give me a substitute for it.

Wait oh my soul thy Maker's will,
Tumultuous passions, all be still
Nor let a murmuring thought arise,
His ways are just his counsels wise.

He in the thickest darkness dwells,
Performs his work - the cause concerns
But though his methods are unknown
Judgment and truth support his throne.

Wait then my soul - submit we wait,
Prostrate before his awful seat:
Amid the terrors of his rod
Still tried a wise and gracious God.

With yesterday for 8 days I had nothing
free. The man with whom I am living, and in whose
whose character I have been so grieved by de-



128

broken out into open wickedness again; and on Sabbath last alarmed and shocked the whole neighborhood by his conduct, so that George and I went elsewhere to sleep. For months I have desired to be loose from him, but he would not leave the house and the providence of God has hindered me from doing so. I would about as ~~him~~ be chained to a dead body; but hitherto I have nothing to do but submit. Thank God that he gives me the grace of submiss ion. May I have it unto the end. The discussions with the Parsees excite great notice among the native population. Mr & Mrs Wood will probably be obliged to leave Satara, for want of a house. It has been suggested that I should go there in their stead. The Lord will make his path plain before me.

Dec. 5. Another monthly Concert Day. It is this week a year since I entered upon my present phase, and since God's truth is in abeyance. How long will the heavenly visitor remain in mid heaven suspended? It seems incredible that I should be thus far and yet not married. I enjoy a deep serenity to-day. Not angry, infested of a fury, nor say the same. How to bestake the work of giving instruction in a private family. They offer me £5. I have £10 a month. The Lord's goodness is appeared distinctly in this. And his goodness is appearing me from that evil man who was living in the house with me. I enjoy the luxury of a home again. I had a trial in prison yesterday. It was a sole one. The Lord determine whether I shall live with Rev. Fraser, or some native Christians come and live with me. The discussions go on but are very few. One of the constant burden goes.

"The educational measures," says H. "tends to make upon the people wrong info-

129

regard to Christianity. When the people see that missionaries, on coming to this land, instead of directing the energies of the gospel upon the adult population, aim almost exclusively at their children, opening schools in order to gather together and form the children into a sphere ^{for} of labor for themselves, what can they think, but that missionaries, conscious of the weakness of Christianity as an aggressive system, avoid the broad arena of open conflict with the systems of religion current in India, and seek to labor among the weak and the young. Not only is education bestowed gratuitously, but clothes, and even money are often given to children to induce their attendance at the schools."

Dec 26/1849. The end of the year is at hand, but the Lord where? During the last month, the Lord has been lifting my temporary burdens in a surprising manner; and indeed my prosperity seems strangely on me. I have got so accustomed to a stinted income, to dilemmas, to unpleasantries in general, that I wonder very much at this current of favor. Varayan wants me to accompany him on a little missionary excursion into the neighborhood. I promised to give an answer this afternoon. I told the Lord to give me some intimation in the mean time. I had no inclination one way or the other; for I looked forward to the 27th with some interest, & I want to be found to be never in the place of God's choosing. I ascertained that I had just enough to pay the bazaar and all bills to go to the mission. So concluded to go. I had scarcely gone this far in my mind when there came a note by the postman, containing a bill of 100 Rupees anonymously. So I see that it is so. How little does the believer need of divine revelation of God's will.



Jan. 16/1850. Returned from that tour on the 4th Jan'y. We trav-
elled on foot, taking no servant; nothing could be pleasanter,
as far as conveniences go. But there was no manifestation.
On the 7th Monthly Concert day, I received the germ of a great
blessing, namely the revivescence of that of March 2^d last.
Since then my spirit hath been greatly rejoicing and sweetly
aqueescent. Perhaps this whole year will see nothing.
One thing let me ever bear in mind, that if I had God's
position, and could see all things, all possibilities, I
would choose exactly what Infinite wisdom has
chosen. Then let me very heartily say "thy will be done".
I am somewhat embarrassed to know what to do with
all the money God has put into my hands.

Jan 28/1850. Pisgah.

I am led to look forward to the next feast
of the Tabernacles Sep. 21. 12 days from my license
to expire there. I can more easily wait these 8 months
than I could over wait 8 days.

Sept. 11. 11 months, to next day. My soul is greatly rejoicing. Since
the beginning of December, the Lord seems to be leading
me more gently. I have no more of those cruel disappoint-
ments. During the last month, it has pleased the Lord to
use the accelerated prayer "how long". Observe that
before answering it, he gave me a sweet resignation; a
disposition of quietness, so it should transpire. The
idea was soon dimmed in my mind that the time to be
quiet & patient was past, & it does not seem so long.
May I improve the interim. I find that the 21st
September 1844 is marked as a great day in my diary,
viz: "I see now that God has been introducing me into a new
sphere of enjoyment, and that the 21st Sept. b. m. is the
beginning of a new era in my spiritual existence". In coming

from America, lost 10 hours.

Feb 22/50. From my baptism June 9/1844 to my departure from America July 31/1844, were 3 Years, 1 month, 22 days. From the latter date to September 21/1850 is 3 years, 1 month, 22 days, one day included for the leap year. From June 9/44. to Aug 47. 2: a.m when we finally weighed anchor, 3 yrs 52 days 10 hours. This term commencing from the last date terminates Sept 21/50. at noon. From 26 Sept. 149. when God was pleased to tell me about the feast of Tabernacles, is exactly one prophetical year to 21st Sept. 150.

Have just read as follows in a sermon recently printed: "I once heard Miller, that venturesome and very ignorant & interpreted at Washington, end of Feb. 1844. telling that the advent was to be equinoctial or near it, that is in 3 or 4 weeks." 28th of March 144. I received Peley. "I have also heard one of his suffragans publicly denounce missions, and predict no more conversions, till his master's calculation ^{is} verified by the advent." The last adjournment is in Apr 1/50. Not late enough by 5 or 6 months.

March 5. The inspection of a little shell teaches us, that in the depths of the ocean, and in creating living beings for the most insignificant creature, God acts out in ^{it} that little concile were to be submitted to the examination of the whole universe and a slight ill as he fancies were to be disclosed without alone. In yet another life this time think of the mansions Christ has gone to prepare for them. Let me remember that my mortal is significant and ^{its} too. to broad light, and universal inspection.

ticks Christian Philosopher. "Is it man that governs this world and delicate movements of the eye; or is it the ^{hand} of insect... etc etc

seasonably and significantly, towards every visible object! Man knows neither the whole structure of the organs of wisdom or vision, nor the functions they ought to perform. The eye is only an unconscious machine in the hands of a superior intelligence, as a watch or a steam engine is in the hands of a mechanic. It is God alone who constantly performs its movements, according to certain laws which he has submitted to our inclinations & desires; for "in him we move and live and have our being." We are desirous to see certain objects around us, this is all the share we have in the operations of our eyes; and without perplexing our understanding, without the least care or management in regard to any of the functions, we can in a few moments, take a survey of the beauties and sublimities of an extensive landscape, & the glories of the court of heaven!

The Queen of England proposes to visit the United States in the summer. I anticipate this in the providence of God, this will occasion a great change of the means of communication between England & America at the beginning of October.

In a dream last night, I was seeking the way of Mrs. Morris in a living member of her family. Presently it was told me to wait a day & self should be restored to me. My soul is this day quite joyful over the goodness of God manifested in his creature, & especially how wretched at the last moment was I had from the burning, and bringing her into that foul & sickly air of her death, who herself so I heard it. Shall I see her again? On this earth? And Christ in her? God alone shows us great and wondrous things which we know not of. The last night, as often seen in the weighty dreams, I saw her

with the Lord to live to pray.

Upham's Interior Life. "It is an important fact in whatever principles it may be explained that the possession of holiness does not exclude the liability to an opposite state. Satan when expelled from the heart will endeavor to find the means of returning; and nothing can prevent it, but the closest and most constant circumspection aided by the grace of God." ~~comprehension~~. Again. "There is some reason to believe that those who love most will suffer most; that those who are strongest in the Lord will have the heaviest burdens to bear." This is my birth-day, and the Lord filleth my cup saffron Drink, yea drink abundantly. A little circle of praying ones is forming, the precursor I hope of something good in Zion. It cannot be that this secret is to be kept till September. I decline to think it will not be manifested through the whole world, before it comes.

A holy soul will often times be a vexatious affliction in consequence of not finding in others the bond uniting to its own. In the present state of the world such a soul, although the social principle remains strong, is necessarily solitary to a considerable degree. Such souls are sometimes borne down with the desire of imparting to all others their light. The Holy Ghost has indeed communicated to them

it seems to me it is the object of the dispensation of the Holy Ghost is not and cannot be completely realized, till it can be said of all Christians as it was said anciently, that they are "the temple of the Holy Ghost."

May. And we may not only say, that we are growing in perfection, but also, that which is most perfect if it be a secret

1811.

at all, will have the most sure and rapid growth. Which grows most and in the best manner, the flower which is whole and perfect in its incipient state, or that which has some imperfection, or defective in some of its parts.

It is the privilege of a person perfected in love, a holy person to increase in holiness in exact proportion with his increase in knowledge.

May 9/50. A good day, for I at length see my way, and a much
desired privilege soon to be bestowed. Since the 1st of April,
I have been aware that my mouth was to be opened long
enough before the 21st Sept^r next to let the echoes rebound the
world. Since the 2nd, Ap^r, H. L. Ford has been knitting
me toget^r with a little company of saints. The 2nd of
September last was the beginning of a year of 360 days, in
which there are these exact divisions. The first 120 days
ended Jan: 26/50, when I caught the first glimpse of
Sept. 21/50. The third 120 days i^{began} May 4th
even in 15 days, and will answer to Noah's 20 years.

stage, in which there were two phases 52 + 6-0, the 2nd
stage to May 24, 52 days, is in the 3rd Sec., 19, as follows:
being the beginning of a new epoch. My hours of a night, were 10-12
then. The 10 months concluded thus. Then in the next, May
24, 1912 days. From thence to May 24, 52 days.

19th I went to see Mr. G. at his office. He is a good man, but
I think he is not quite up to the mark. He is a good
man, but I think he is not quite up to the mark. He is a
good man, but I think he is not quite up to the mark.

135.

give this period of warning for the sake of his poor Indian servants. If that great & dreadful day should come upon them unawares, it would drive them into a bottomless pit of despair. And the bride must be prepared for the bridegroom.

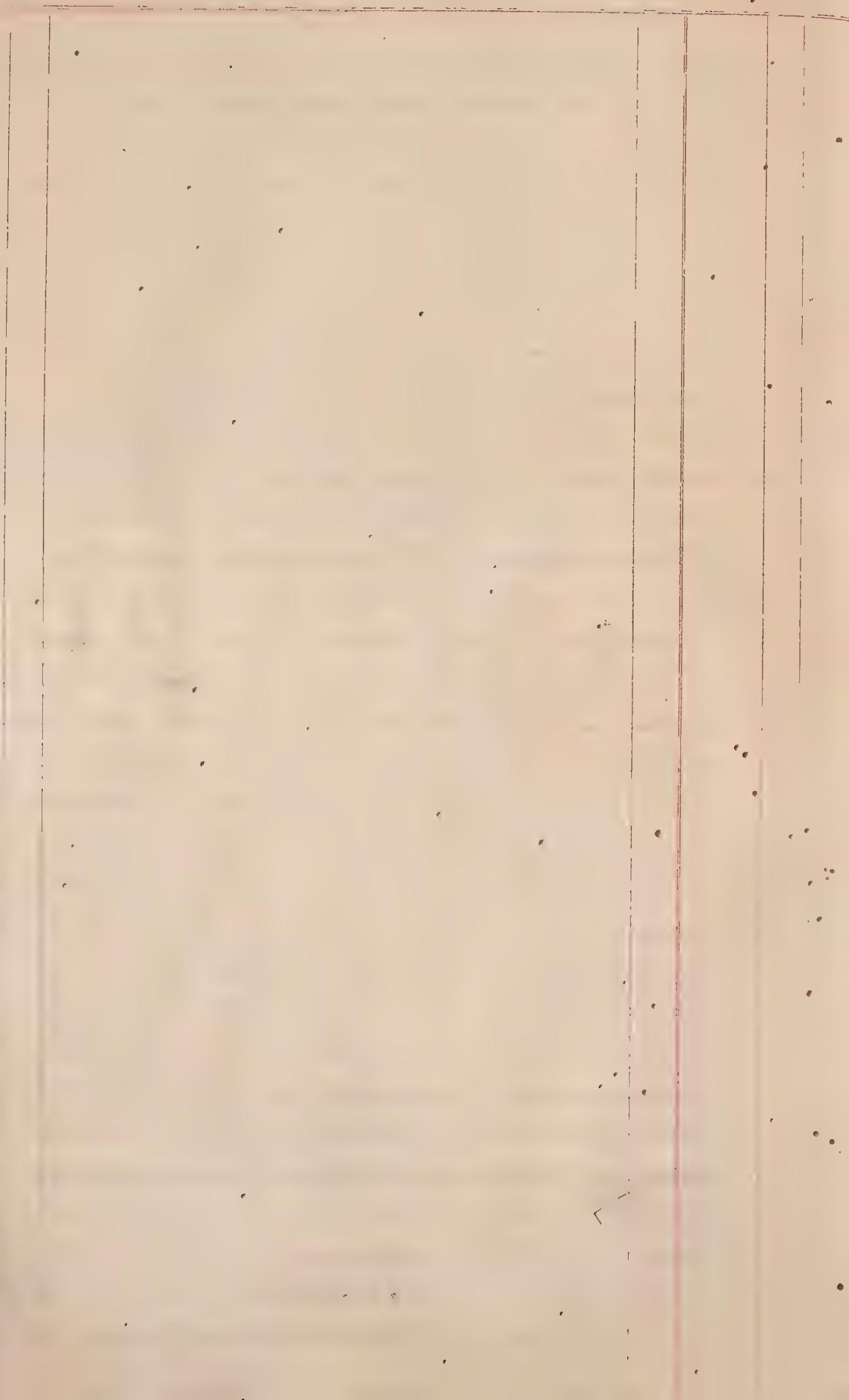
22nd. I bless the Lord that he did not suffer me to enter one of the public offices of Bombay as a clerk. It seems to me that the command "be not partakers of the sacrifices for the works of darkness," applies to this thing. This command certainly requires of a Christian seeking the situation of servitude and having an option, to choose a good master rather than a wicked one. We are under obligation to obey the laws of the land, but there is no law requiring a man to become a public servant. Every man that enters the army or navy or civil employ, does so voluntarily. But this government is a grinding oppressive government. It grinds the faces of the poor, drains the land of its labour, impoverishes the country, in order that its little army of officials, may be pampered in luxury here and sent to England on pension to England. This noble traffics in opium to the destruction of myriads of human beings. It licences myriads of drinking shops and in doing it's best to make India as yet a nation of drunkards as great Britain is. It disseminates the Sabbath & profane idolatry, by contributing 100,000/- fees in this presidency to the support of temples in dependent states & towns. It contributes to the support of Mr. Renish, the Englishman & the Scotch church. This don't wait for the world to worry about it if it ever gets out of such a thing as such a government.

May 24/1850. Early this morning learnt that on the 1st of April 4th p.m. the Pope re-entered Rome. On the

136

28th December evening, I received the news of his flight from Rome, and the next day was that great 29th. So yesterday this news of his restoration arrived in town and reached my ears this morning, the 24th of May, the day I have been waiting for, and about which I began to be informed on the 12th of April. So yet I hear no voice but that of the word "of that day and hour knoweth no man." I do not know that this is to be the day. I have received many intimations, but nothing that makes it absolutely necessary that what I look for should come to pass. It seems right that the pope should be on his throne at the coming of the Lord, - to be destroyed by the breath of his mouth. The guilt of his people is immensely greater than before for they have been fed with the pure word of God, during his absence. Before, though ignorant of the truth, they rose against it... as when he spake with it, & recalcitrant with obstinacy and malice. The professor now of it is not man; for "that is no man as it ever was before." No man can now find books and myriads of copies of the Word of God. Bible Societies have been making a more magnificent effort for him than he had before. How great is God, how absolute a sovereign! How little we consider those things we have not noticed since the foundation of the world. Yet the secret is with him. To me guesses it myself know nothing. There is no note of predestination on it. It is like the skies, but all things continue as they were from the beginning of the world.

25th May 1860. nothing. But I admire the Lord making me to fulfil my appointment.



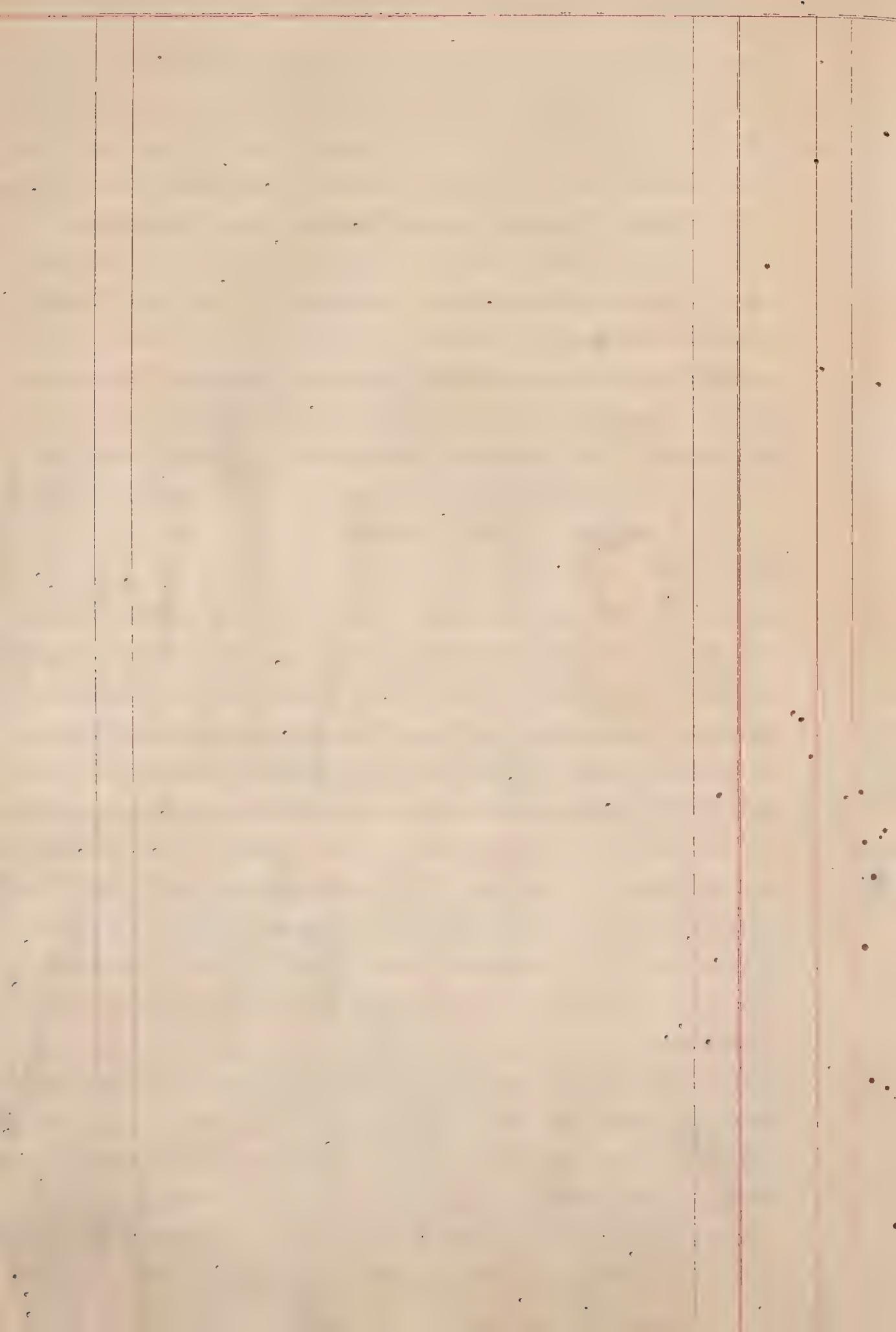
134.

I argue with my opponents as earnestly as ever I did. And the God of all comfort quickly showed me as I was returning home, that what I had learnt from his Word was true, as to the advent of the Spirit before the second advent of Christ; as for the date I had not learned that from the Word. It should be the Sabbath I think. He will shew on his own day, and the Christian synagogue. I am looking then to-morrow,

Dr Anderson writes to the Mission, that if Mr Bowen's course is in any respect injurious to the mission, and there is no likelihood of its altering for the better, he wishes to be distinctly informed of it. His soul is indignant at the lavish and absurd use of money, made by this mission.

May 27/30. After the disappointment yes & delay, & chagrin, dissatisfaction and complaint for a while. Then peace and to-day joy. I look forward to the next. You do of the first. Mine. By nooning the monthly concert day, he honours the missinary work, and than that you are of especially enlightened church which make it a nobility of this day. & lega. So I sit here, the Ghost in a state of repose, an account of the frequent divine services & meetings at the various stations & areas and call on the King of kings to stand us in his presence, the hearts of prayer.

Tues. Monday 3rd. A day of old fashioned bitterness. It is hard work for one who loves the truth to see God treat it as though he disliked it, & to curse casting all the night of his journey in the seal of falsehood. But the Ghost who has shifted his ground to the coming talk



138.

double sense the anniversary of my entering the church. May I find him there, no more an unsubstantial spectre but the Holy Ghost. The 9th of June an 12th Sabbath concurrent for the first time since 1844. Since working years completed these and why not the Sabbath: as in Revelation 14. 13. last clause

June 5th Bombay is in my opinion the central city of the world. All the ends of the earth are brought nearer to it than to any other large city. There are parts of the world that could not be reached from London or New York in 100 or 120 days but as far as I am able to calculate there are none that may not be reached from Bombay in 70 or 75 days. China is as near as England. Australia as near as the United States. Oceania and Kamchatka as near as California, Peru and Oregon. The southern countries of South America may be reached by way of Good Hope in a couple of months, and I think it not impossible that the western coast of North America may be reached by sea in the same time. The northern parts of Siberia may be reached by three several routes, 1. S. E. to Kamchatka, and thence westward overland; 2. The mail to London, thence by steam to St. Petersburg, &c. & thence overland eastward, 3 Up the Indus as far as Kānghī
fūl jō, and thence overland northward. The Northwest of Africa may also be reached by several routes. 1. Hence in a fortnight to Mombassa or Zanzibar, thence overland N.W. 2. By the Mediterranean and Tripoli and Sahara Desert 3. By London and the West coast. There is no spot in Africa, I am persuaded, that could not be reached in 70 days. Of course ordinary modes of travelling would have to be renounced. The same thing is doubtless true of Australia;

139

rivers there, but then its insular form compensates. Men and horses can penetrate from 50 different points. Observe that in July and August the Nile is high and offers no obstructions. The countries south of Nubia, Senua & Dongola etc abound in fine horses, dromedaries &c. The shortest route would probably be from Aden straight across to the Nile, and thence southward and westward. The countries near the poles offer no difficulty. In lat. 60° , the earth is only about 8000 miles in circumference, and could be circumnavigated in 50 days easily. New Zealand could be reached in 15 days from New South Wales. The exploring of all the islands of Oceania would devolve upon the islanders themselves. For instance the thousands of Christians in Samoa dispersing in every direction. The Sandwich Islands would help. The whale fishing ground would have to be visited. The heart of China would doubtless be reached in 30 days from the coast, and the Western points in as many from Balentia. Some parts of Asia and the coast on borders of Europe could, but be reached by land via Constantinople and the Black sea. Odessa and Tzibzon are within thirty days of Bon bay by flat boat. The thing is this that all resources will be at one disposal.

Bad news again in to be quizzed, as for instance to convey messengers over the deserts of Sahara. I did not at first understand how the electric telegraph would serve. How evidence could be sent along with the statement. But nothing is easier. Let them send word from New York to New Orleans of something at that moment taking place at two Orleans; and let them send word to the people of God there to be under extraordinary influences of the Spirit. The electric

140

line from London to Paris is finished by this time, and perhaps to Vienna and Trieste even. August and September are the very season when the Arctic seas are most open. The Nestorians are carefully planted. Balloons might be used in China. For the thing is this, the Christian messenger has business everywhere, & it makes no difference where he is set down. The place where he alights becomes his centre, to radiate from. It is in this month of July that "the fig tree of Palestine putteth forth her green figs, and the vines with the tender grapes a good smell." I will be surprised if the month witness nothing.

July 8th 1850. I am not sure, but that a time far less than I have indicated will suffice to reach all the inhabitants of the earth. Say twice 18 days steaming will carry to the Cape of Good Hope. And as much more will bring them to the lastest point of Brazil, say even to the mouth of the Amazon, the same to Rio de la Plata from G. Hope, and the same to Cape Horn. Same to Rio Janeiro. So that in 36 or 38 days these three points could be reached as I think. The entire coast of S. America, East, West and South can be commanded from Bombay within 4 weeks. But a fine trade steamer doubtless could reach Cape Horn from Good Hope in 15 days, thence to Lima in 12 days, in all 45 days. On which calculation find that a good steamer can reach Rio Jan in 10 days. The would be about 1800 miles inland to perform as I calculate, which could be done in the remaining 20 days. And I regard it a not inconceivable possibility to reach New York from Bombay in 23 days, say 14 to Alexandria, and eighteen or 19

steamed direct by Gibraltar. This would leave us 16 days to reach the rocky mountains. Hudson's straits and Baffin's bay could be reached in 40 days via England, and the two bays quickly traversed. The expense from London to Colombo via R. might be traversed by a strong steamer in 27 and I should not despair of getting to Canton by way of Madras in 16 days. The steamer lands of Oceania may be reached from Cape Horn in 11 days, 44 from Bombay. This would probably be the nearest route as they have the steamer trades in the South Pacific. Russia in Asia would present difficulties, some parts of it. Still with a Providence controlling all resources this overland journey of 3500 miles could be accomplished in 45 days. They were lately experimenting with balloons in Baloutta. There would be thus about 2000 miles of land travel; for this 16 days would suffice say 18, and 4 to the Columbia River. The land with Islands would seem to be the most eligible place to reach first, with reference to East Polynesia: the trades would be favorable.

10. I think "wonderful" can by the Persian Gulf. The mouth of the Tigris might be reached in 6 days under the most favorable circumstances. Then 400 miles overland to the Caspian Sea, say 3 days. 3 days more by the Caspian sea, where there must be some steamers to Astrakhan and to the mouth of the Ural. From the latter point to the Tobolsk 11300 miles, 9 days. From Bombay to Tobolsk 21 days, say 24 days. Thence to the North East Cape by water 18,000 miles 9 days, which is a glorious way to St. Petersburg. From Astrakhan to

162.

Moscow 1000 miles say 6 days. Rail road from St Petersburg to Moscow 500 miles day, say 3 days, perhaps not entirely complete. 21 days to St Petersburgh, say 24, and to Archangel 5 days more. If Trebizond could be easily reached, the Black Sea and the Danube would be an admirable way to Vienna. The mountains of Armenia are in the way, perhaps could be circumvented by Tabriz. The shortest route to Canton may perhaps be by Madras, Savoy, Bangkok and Haie. The Rocky mountains under the meridian of 110° will be the dearest and most trying point: 1300 miles at the very least. A steamer should go directly from Malta to Nicaragua and another to the Orinoco.

From Bombay to Rio Janeiro about 9,200 miles, 5600 to the Cape, and 3,500 beyond. This would demand 36 days. From S. Hope to Horn 1000 miles. Thence to Easter Island or to Lima 3000 more. In all say 16,000. To the island of Oueie by Torres Straits 12980.

September 1866. We have telegraphic communication with all Europe, all North America, the North of Africa, all Western Asia, all India, Russia in Asia & the Pacific, Burmah, Arabia, Egypt, Palestine, Asia Minor, Cashan, Turkey, Persia, Circassia. They are carrying right to Behring Straits.

July 20/50. On Tuesday last 16th, the Lord cleared up as I think the remaining obscurity. I was led to reflect upon the building of the walls of Jerusalem; under Nehemiah; and the many points of resemblance between that work, and the work which was given unto me. Now that was completed in 52 days, it was quickly followed by a grand celebration of the Feast of Tabernacles. This leads to me to look on

fidently to the 31st July the anniversary of my leaving America. The remarkable points in that working of Jeremiah were these. 1. The work of restoring Jerusalem had been going on for more than a half century; but yet scarcely anything had been done. There was nothing to hinder the incursions of the enemy at any point. 2. The Jews want were in great affliction and reproach. 3. The enemies around about were haughty, overbearing and scornful. 4. The proposition was made to the people suddenly, and from an unexpected quarter. 5. Everything depended upon their energy, had they not acted with inconceivable energy and rapidity, the enemies would have interfered and hindered. But the enemies had no time to wait for the Persian court, or to collect a sufficient force. 6. The walls were built by the co-operation of the people, every man according to his several abilities. 7. A spirit of sacrifice prevailed, so that each man was willing to suffer a personal loss if he could not do it. 8. All classes engaged in it. 9. Every man was a soldier and bille. 10. Once. 11. The work is large, & was separated upon the wall, far from another. In what place ye hear the sound of the trumpet, resort unto them unto us. 12. God shall fight for us. 13. And the enemies were much cast down, for the Lord received it at His own hands. 14. It was worse of our God. 15. If I as do in the 5th & 6th chapters. 16. Jeremiah has this secret in his own heart, "had I known knew not whether I went, what I did; rather had I not yet told all to the Jews, nor to the priests, nor to the nobles, nor to the rulers, or to the best that did the work." They did not take him even to strip off their cloths, and labored from the rising of the morning till the stars appeared.

146

July 3/50. Ascertained yesterday that to day would not be the day. 52 days are not required. 47 from next Monday Missionary concert day, suffice. At this time the Mussulmans are about repairing to Mecca on pilgrimage. Observed to my surprise in the Almanac that this is the Mohammedan year 1260. According to the Hajira strictly 1266, but about 200 years ago the Mohammedans in this part of the world began to observe the solar year, which cause the year 1260 to begin in June 1850. Here we have a very notable fulfilment & prophecy!!!

Aug 6.

From Straits of Gibraltar to Nicaragua	470 miles	16 days
in Bombay	Such	3000 m.
" Alexandria to S. of Gibraltar	1850 "	6 "
Such to the 1st day, Bombay to Nicaragua 3 days, + more to the Pacific. said in all 30 days. From Nicaragua to the Pacific by the isthmus of 6.1 far = 1400 miles. $\frac{1}{2}$ day in all 42 days.		

Such 51st a far to the Amazon 4600 miles from Bon. to Amazon		
" " " Cape of G. Hope 4650 miles	16 days	
" " " Cape of G. Hope " " Horn 4050 "	13 1/2 "	
" " " " " Pernambuco 4500 "		
" " " " " Rio 2750 "	9 1/2 days	

From Nicaragua or the Pacific to India 1500 miles by the Mediterranean 40 days		
--	--	--

From Bombay to Calcutta 1185 miles.

" " " Madras 763 "		
" " " Calcutta 1205 "		
" " " Delhi 868 "		

145.

From Bombay to Nagpur 508 miles.

" " Hyderabad (Sind) 828 "

From Calcutta to Canton 1185 miles

" " Bombay to Hobart Town 5650 miles

" Hobart Town by Cook's Straits to Pitcairn Is. 4,200 "

" Alessa to Petersburg 1400 (in 6 days by a carrier)

" Is of St. Helena & Buenos Ayres 3900 "

The Amazon and its tributaries present a navigable length of from 40 to 50,000 miles.

N. E. & S. W. Monsoons reign constantly to the N. of the Line, to the eastward as well in the gulf of Bengal & S. India. While the North West and South East monsoons to the east are confined to the South of the line, within the reach of the influence of New Holland & S. E. Trades between Madagascar & India.

From Bombay to Aden 1664 miles

" Aden " Suez 1308 "

" Aden " Malta 819 "

" Malta " Marseilles 659 "

" " " Southampton 2160 "

" " " Galle 911 "

" Galle " Penang 1213 "

" Penang " Singapore 381 "

" Singapore " Hongkong 1437 "

Total 3942.

3104

1667

1437

" Calcutta to Singapore 1667 miles

" " " Hongkong 3104 "

" Galle " Melbourne 1437 "

" Melbourne " Sidney 600 "

146.

Madame Guyon: "The anguish which the truly devout soul experiences, when it sees sin in itself is inexpressible, and may be called an internal fire."

Many make religion consist in desires after holiness. [Paul in 7th Romans is not describing a religious state, but a state introductory to religion].

Are we to regard providences as the true and appropriate expression of the divine will? The question is not merely this, but can we influence the divine will, so that it shall become different? The unbelief at Nazareth hindered the doing of mighty works. What Christ did express his will, as it was left by unbelief of others; but it is evident from the statement, - that with higher faith there would have been a different will. God in his word shows us his will as it... may be through our faith. We are therefore to look at this, in other words at Christ crucified - the expression of God's love for punishing sinners, rather than at his providences. Our responsibility does not terminate in the cooperation of God's own will with God's providential will, but in the highest efforts of faith to bring to pass that possible will of God's which is set forth in the promises.

U. S. America.

1835, 13,000,000. 12,580 churches. 1 chd to 1000.

1850, 20, " " 61,764 " 1 " " 400. 3,600 ministers.

England & Wales.

1831. 14,000,000. 11,825. estab. 1 chd to 1,750 pop of ch. 1%

" " " 7405 diss. 1 " " 722.1 millions shillings a year

U. S. population increased 800,000 in 1850. 1000 new churches.

Communicants in U. S. in 1842. 2,615,444 in 1850

3,292,322

Feby 5/1853.

This morning at 8 o'clock, at the Am. Mission Chapel, Bombay, performed the ceremony of marriage. The parties married were Edward John Prast & Charlotte Campbell. The latter was the sister in law of the former, whose first wife had been dead a year or two. Some six months ago these parties had criminal intercourse, and last Saturday it was ascertained that she was with child. No church of England clergyman would marry them, because of the affinity.

The following query was yesterday put to the Advocate General: "Whether a marriage solemnized in India, by any person, in the absence of the Registrar of Marriages, will render him guilty of felony?" It is to be understood that this is a case in which neither the Registrar of Marriages, nor any other person oppose the marriage, in consequence of affinity, or from any other cause. The reply was "I think not." Marriages may continue to be solemnized as heretofore. (Signed),

A. De Messeur

About 11 months ago I performed the marriage ceremony in the Mahathai gauge for a couple who are not yet married. The circumstances are that they have been living in fornication. There are till only marriages I ever performed.

Feb. 23, 1853. married Rosalie. This is a daughter of Mr. Miles and H.P. Bassidy.

April 8/55. married Benj. Hunt & Eliza Miller (widow).

Feb 5/56 " Mr. John Morgan, & Mary Hobbs, sister of deceased wife.

March 23/57 " George Miles & paternal Tiffey.

118

Oct 27/1858	married Woodhouse & Margaret Raett.
May 10/59.	" " Rose & Martha J. Callett in the harbour.
Dec 29/59	" W. Augustus & Sophia Wells.
" 1/60	" Lockley and Mrs. Stevander.
March 17/1863	" Moses Sargent & Mrs. Gardiner on board the Prince of Wales.
Aug 6/63	" Wm. Ashdown & Eliza Hannah Miles.
Jan 9/64.	" H. Y. Winckler & Marianne Martinant.
June 12/66.	" Rev. Silas Costa to Venus Moduk.
Dec 10 "	" Coen to Mary Jane Graham.

July 20/1853.

I am led to look at the 6th of September next, the 23rd of September and the 12th of October. The 11th of April 1850 is marked as a day of importance in my experience. On that day also the Pope entered Rome again, and the death of the two witnesses was consummated. 3½ years back unto 11th Oct next. This is the day appointed by the Bible Society for their Jubilee meetings throughout the world, it being the 15th day of the 7th month, when the Jubilee was appointed to begin. "Thou shalt cause the trumpet of the Jubilee to sound on the 10th day of the 7th month; in the day of atonement shall ye make the trumpet sound throughout all your land." So Sept 23 is 11 days, and the 1st Sr. is on the 19 after. Then 6th Sept: is the Hindu festival of Ganesha Chalooathi. Then the Lord will bear testimony unto his name. In the 11th the sign of the Son of man in heaven. The 6th Sept: is just a year from the beginning of my regard for. Then the monsoon over, our roads throughout India were obstructed; and after the 23rd a plough for the y. From 6-23 the Lord will prepare his people for the West. The 21st of September 1850.

149.

was not in vain pointed out by so many to me. The resurrection of the witnesses took place in Geneva in the completion and dedication of the first Protestant Church in Italy, Dec 11/853.

The soul of eloquence resides in the power of direct address in which the orator intends and endeavors to transfer himself, his whole state of mind, thought, feeling and passion, to his auditors so that they may become as he is. The soul of eloquence lies in the intention to communicate. Philosophy, poetry, fine arts, are arts only of expressing, while eloquence is the art of transforming.

Jan'y 10/55.

Learned by the last European advices that by electric telegraph Madrid has been united to the European network; Sweden by submarine; Russia enters into the ~~existing~~ Prussian telegraphic system. Rome and Naples have established telecomm. with one another and with Europe; Genoa & France with the Southern extremity of Sardinia; and postal communication between Malta and the latter. The line ~~is~~ nearly finished to Savoy. Remains to be done, line to Constantinople, line to Cadiz, line to Sicily, line down the Eastern coast of the Adriatic to Ivaos & Greece, lines from Moscow to Odessa, Bessarabia and Astrakhan, from St Petersb. &c. &c. Last also from Sardinia to Africa. Line between Bombay and Madras opened Jan'y 1. Line to Kinnarapat completed.

Big Affl 19/55.

Will at once act upon your advice to take measures for dissolving my communication with the American Board. I do not suppose that my relation to your Christian brother and minister of the world ^{dear} Christ will be in the least ^{dear} much affected by the

charge spoken of. In fact I should expect to stand on the same footing with respect to you all as I have hitherto: with the advantages (as you may perhaps regard it) that there will be a stricter line of denunciation between the views held by you, and those held by me, in regard to paedo-baptism.

Copy.

Rev. S. B. Fairbank, A Hazen, Minger, Ballantine, Hilder,
Bissell, Barker.

Dear Brethren,

It has recently come to my knowledge that Suddoo Powar has adopted the views of those who oppose paedo-baptism. This change was not I brought about through any effort on my part. It is quite possible that we may have exchanged some words on the subject a year or two ago. But I had not the least idea that his mind was awakened on the subject till he informed me lately of his change of sentiments, and doing so, I could trace him to something I had while studying in the Free Church Institute.

~~that~~ On reflection it has seemed to me, other possible flattening have been more or less influenced in his conversion, the fact ~~that~~ ^{that} no doubt this is often the case in conversions. Still events, the idea will naturally ^{naturally} in the minds of some that there is a kind of connection between the fact of my holding such views and his embracing them.

Further I have ^{been} induced to consider that possibly the brethren with whom I am now associated in the missions of the American Board; Western India, may look with some apprehension on my return to them as being likely to beget a difference

views among the converts and inquiries connected with their mission. They are aware that I hold the views in question without any disposition to proselytize. But they are also aware that I cannot disguise those views nor hold them in abeyance when I should be called upon to speak of them; and that the a without any special design, I may be exerting an influence with respect to this thing, in opposition to the interests of my brethren.

I have thought it proper therefore to write to you with regard to this matter and ask you what course you think I ought to pursue. And I invite you to speak with all frankness. Should you judge that in this whole it would be better ~~if~~ that I should not stand in my present relation to you as a missionary of the same Board, I will at once act upon your advice to take measures for dissolving my communication with the American Board. I do not suppose that my relation to you as Christian brethren and ministers of the Lord Jesus Christ will be in the least degree affected by the charge spoken of. In fact I should expect to stand upon the same footing with respect to you all as I have hitherto: with the advantages as you may perhaps regard it) that there will be a stricter line of demarcation between the views held by you and those held by me; in regard to paedobaptism.

Again I say and more emphatically that I will not look upon your view of the connection shaken off, in the least degree implying any diminution of that Christian love which I have so good reason to believe you entertain for me, or a which you know is, & by the grace of God ever will be, cordially reciprocated by me.

In gospel bonds I remain yrs ec:

By May 19/55.

Rev Rufus Anderson D.D.

A. B. Thompson

Deputation of the A. B. C. F. I.

Dear Brethren.

Dear Sirs On the 19th ultima I addressed to my brethren the missionaries of the Am. B. in Western India, a letter of which I here by leave here to introduce a copy [scrap piece of paper]

Bro. Fairbank in the very kind remarks made by him deprecates my adoption of the course proposed in the above letter. "I earnestly hope (he says) that existing relations may abide unchanged. He dwells particularly on the fact that I had never objected to the baptism of infants by the other members of the mission, nor endeavored to propagate my views on the subject. Had the expressed opinion of the other brethren coincided with that of Bro. F. I would not now be writing to you on the subject of my relation to the Board. Bro. Haig agreed in general with Bro. F. Bro. Bissell thought that nothing would be gained by my dissolving the connection. The other four brethren however, decline expressing any opinion or offering any advice; saying at the same time, "Brother Bourne is a brother whom we greatly love." As a majority of my beloved associates in these missions, say nothing to dissuade me from the course proposed, I conclude after prayer and deliberation, that this course is the most eligible.

I therefore beg of you to accept my transmission to the Prudential Committee of the American Board of communications for foreign missions the resignation of my status as a missionary of that Board.

My relations with that Board have been throughout of an amicable character and will ever be remembered by me with feelings of gratitude for the kindness and

153.

considerateness shown to me by the secretaries of your dental committee, I trust that it shall still be so the Board & its missionaries by the ties of paternal affection, may be enabled to approve myself hereafter as heretofore, a staunch friend & willing fellow-workman.

Believe me honored & dear brother
yours in Christian affection
Geo. Bowen.

Since June 20 1855.

Rev. Geo. Bowen
Bombay

My dear Brother,

Your letter containing y^r resignation
as a missionary of the A. M. B. C. F. U. in consequence of
your change of views on the subject of infant baptism,
was duly received and forwarded to the providential
committee with our recommendation that it be received

We have no reason to believe that you have
sought to influence the minds of our native church
members on that subject, nor have we any evidence
that the recent developments on some of them have
any direct connection with the fact of your enter-
taining opinions adverse to the baptism of infants
be understood, when in Bombay that your views
were known by one native brethren and we had the
doubts whether your connection could long be contin-
ued w/out some such results as now have appeared
standing in apparent connection with it. I am

154

Sorry. Having a high esteem for you, as a Christian brother, I deeply regret that your religious opinions have such a divergence from those of our Board and its patrons, and that this separation has become necessary. My only relief is that the Lord of course has some good purpose to answer. May he be your guide, my dear brother, and cause even your errors to be overruled for his glory. We have undiminished confidence in your piety and devotion to the cause of missions, nor do we doubt in the least your cordial affection for your associates in the mission, & for ourselves, and the sincerity of your attachment to the welfare of the mission. You have been a laborious and faithful laborer, and may rest assured of our regards & esteem.

Mr Thompson desires his fraternal regards, &
I am, as ever

Most truly yours,
R. Anderson,
Secy of A.B.C.F.M.

Dated Nov 5, Boston.

In Dec: received letter from Mr Thos. Seeger
Chair A.B.C.F.M. - announcing that the Residential
Committee at their last meeting had voted to release
me upon my own application & in accordance with my
wishes.

(Basin of Caspian.

The cliff I was descending could not be
less than 700 ft high; it was of chalk, marble, and
shell-limestone. The basin of the Caspian I found here to be

155

a clean wave worn vas of the same shell limestone, precisely similar to the limestone I had found throughon t the steppe. I examined all along the a shore the shells thrown up by the waves. They were of three kinds only, coelio, muscle, spiroorbis. Precisely the same shell and no others are found in the shell limestone, from the neighborhood of the two shores of the Caspian, sometimes elevated 300 feet above the level of this sea. Here is a proof that this Table Land has once formed the basin of the Caspian: though how elevated or why denuded, remains a mystery; all other seas produce a greater variety of shells; and therefore when this shell limestone was formed, the Caspian must have been, as now, a lake disengaged from the ocean, though possibly connected with the Irine.

Sept: 20/1857.

I have been led of late to consider anew the remarkable way in which the dates of my Christian life are connected with Sept: 21. 1850. It is as certain as anything whatever could make it, that God selected all those dates with express reference to that last date. My baptism June 9. 1844, my licen-
sure, Apr 8. 1847; my ordination July 4. 1847; my
departure from America July 31/1847; my first experience
of Sept: 21/1847; my attempt of Dec 29. 1848; my
departure from the mission premises Feb 12. 1849;
the other great experience of March 20/1849; my
discovery of Sept: 26/1849; all these; and also my
arrival in India Jan 19/1848; Revelations of Dec 21/
May 20/1849; March 25/1850 further, Nov 5/1849
& Dec 3/1849; when began my self-support; again
Jan 24/1850 & May 24/1850; also April 18/1850 then

day itself; full moon of the feast of tabernacles; The ¹²⁶⁰ year; these dates were manifestly one + all connected by an express and studied design of the Omnipotent Disposer of all things, with Sept. 21/1850. Here were at least twenty angels of the Most High God standing along my path at suitable intervals to speak to me positively of Sept. 21. 1850. These facts are facts, and remain such whether any thing he discovered relatively to the significance of that day or not. Last year Sept. 21/1856, when all thought of those former wonders had pretty much gone out of my mind, I had a most remarkable dream connecting itself with one I had July 28/1849, and forbidding me to forget that date of Sept. 21/1850. But what shall I gain by remembering it? What can possibly be the significance of it. In the hypocritical Year that the account of the latter day is to be preceded by 7 days, a whole decade 7 years in which there shall be silence as in the former judgments. If Sept. 21/1850 was not the door to a chamber of seven years silence, what was it? What can possibly be gathered from it, if this is not the correct signification. The only important. The only important date, that does not enter in to the above category is Dec 4. 1845. But it was the very date that first awoke me in May, 1849 (1260 dys) to observe the Jewish feasts + so was instrumental in leading my attention to Sept. 21. 1850. Bon bardment of Rome June 4/1849, 3 years + 6 months from Dec 4/1845. The things that I here write down have been written down in the book of God from the foundation of the world. Yet if to-morrow should pass uncelebrated, I could experience no particular disappointment. I have so used to these disappointments, that they affect

157.

me very little. Yet if this man passed away like all others, that matter of Sept: 21/1850 will remain a great mystery.

Oct 19. Last evening it came into my mind that as the Feast of Tabernacles consisted of eight days, the last being the great day, in which Jesus shall appear, if any man thirst etc, and as this Feast is to have its fulfilment in these last days and is therefore of the nature of prophecy, its days become years in the fulfilment and began to be fulfilled Sept: 21. 1850, and seven having now been fulfilled, - the eighth the great day (year) of the feast is come in which Christ's words shall be fulfilled & from the person of the believer, the New Jerusalem, shall go forth the streams of which Ezekiel & Zechariah makes mention. On the first day of the feast 13 young bullocks, two rams 14 lambs of the first year were offered - & one kid of the goats for a sin-offering.

2 nd day	12 bullocks	2 rams	14 lambs	1 kid.
3 rd "	11 "	2 "	14 "	1 "
4 th "	10 "	2 "	14 "	1 "
5 th "	9 "	2 "	14 "	1 "
6 th "	8 "	2 "	14 "	1 "
7 th "	7 "	2 "	14 "	1 "
8 th "	1 "	1 "	7 "	1 "
	<u>91</u>	<u>15</u>	<u>105</u>	<u>8</u>

The numbers diminished from 13 bullocks to 1 and from a total of thirty to a total of 10. Very significant this. The eighth day was a day of so called exorcism. Aug 20. Begun the fast Sept 157. 14 day Sept 174. add 4 days for the other 3 animals.

158.

August 19. 1857. When Aaron and his sons were consecrated, the Levitical priesthood instituted, the consecration demanded 7 days during which Aaron and his sons had to abide at the door of the tabernacle, not going out. On the eighth day they made an atonement for themselves and for the people: and the glory of the Lord appeared unto all the people, and there came a fire out from before the Lord and consumed ^{Exodus} Lev. ^{xviii} xix. An atonement was also made for the altar during those seven days. The same anointing oil that was used in the consecration of Aaron was used also in that of the altar. The same blood too. It was all one work; all became perfect together. Then followed the Dedication and the offerings of all the tribes. Numbers viii. In Ezekiel xliii we have the cleansing of the altar during 7 days; "and when these days are expired, it shall be, that upon the eighth day and so forward, the priests shall make your burnt offerings from the altar."

Sept 19/58 The eighth year has nearly expired. If the 21st or the 23rd bring nothing, I can see but a barren waste of years stretching beyond, without landmarks. The great revival in America this year, & which began with ^(Ep:23) prayer meetings held in New York last October, may do for the last day that great day in the feast. The sacrifices of the 8th years number a million, seem to demand the completion of those days. But if they demand that do they not preclude everything additional? Is that then just that? The electric ~~telegraph~~ is in operation between England and America. The railway to Suez is completed this month. Make straight way in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made

159.

straight and the rough places plain: and the glory of the Lord shall be revealed and all flesh shall see it together." I am daily in expectation of hearing that the telegraph to Bengal has been submerged.

The New York Herald says, "On the 23rd of Sept 1857, a few individuals met in the lecture room of the old North Dutch Church, Fulton Street, to spend the hour from 12 to 1 in prayer. This was the commencement of the remarkable religious interest which has pervaded our city during the last year. It was determined to celebrate the anniversary."

Dec. 1858. It appears probable that in about four months the telegraph between Suez and Aden will be complete to England perhaps America then be brought within a week of Bombay, Calcutta. Within a short period future and past the number of telegraphic miles will have been doubled in India. Ahmednugur and Nagpore, Tinnevelly, Sind, the entire coast. Telegraph from California to Utah. The revival is going on in America with undiminished power.

March 1859. Telegraph from Coast to Bussorah nearly ready. June 5, begins the Soorsan / Mahomedan year 1260. This is the third Mahomedan year 1260. The first in 1854, the second in 1850; the third in 1859. A daily union prayer meeting was begun in Boston Oct 1850 and kept up seven years till the revival began.

May. "And the nations were angry and thy wrath is come". Rev 11. 18. voices found with Isaiah 34. 2. We see men in Europe the nations preparing for conflict as never before. France, Austria, Sardinia, Italy,

160

- are exceedingly angry and at any moment there may be a terrific explosion. It is in just such a moment that the Lord will reveal his anger. In the meantime the revival continues in America, understood to be the harvest of Rev: 14. 16 preceding the Vintage.

July 31. 12 years since I left America. My soul was then desolated at the thought of there having been 3 years in the Church & wrought no deliverance. Now 15 years. The Revival, the harvest, has extended successively into the N of Scotland, Wales and now with unprecedented power in the North of Ireland. Men are beginning to muse what these things mean.

Aug 14. The last week is perhaps the most encouraging I have known in India. We have two daily prayer-meetings upon a few at least a spirit of earnest supplication has been poured out. The intelligence from Ireland is of overwhelming interest. "Who wait for thy salvation Lord shall thy salvation see."

Sept 4. Continued and increasing interest in prayer. Daily, prayer meetings not only of Europeans but of native Christians: not numerously attended, but but considerable faith, importunity & expectation. Consider the ways of God none the less that they are different from my anticipations. The Spirit is working in Ireland as in the primitive church. What wrought for the Church in me is given to the church in others, even in persons who have only been converted within a few months so far from experiencing any I have great joy. I am willing that God should glorify himself in his own way I am willing that my former thoughts of God's way should be corrected.

161.

Dece^r. Daily prayer-meetings still sustained though without increase in numbers. Fourteen years ago I read that baptism which has excited so powerful an influence upon my life. The principle thing then seemed to me has been enjoyed, viz.: faith to continue. But the end is not.

Copy.

Mr Geo. Miles & his wife Julianna, believing that there is not in Scripture any sufficient warrant for infant baptism, & that the blessing of the Lord upon their child will be best secured, so far as they are concerned, by parental faithfulness according to the precepts of Scripture, have asked me to give them what I now do, a certificate of the birth of their child; -

And I hereby certify that Henry Jeffrey Miles was born to the above mentioned parents on the 18th day of December, A.D. 1857. at Grant Road, Bombay.

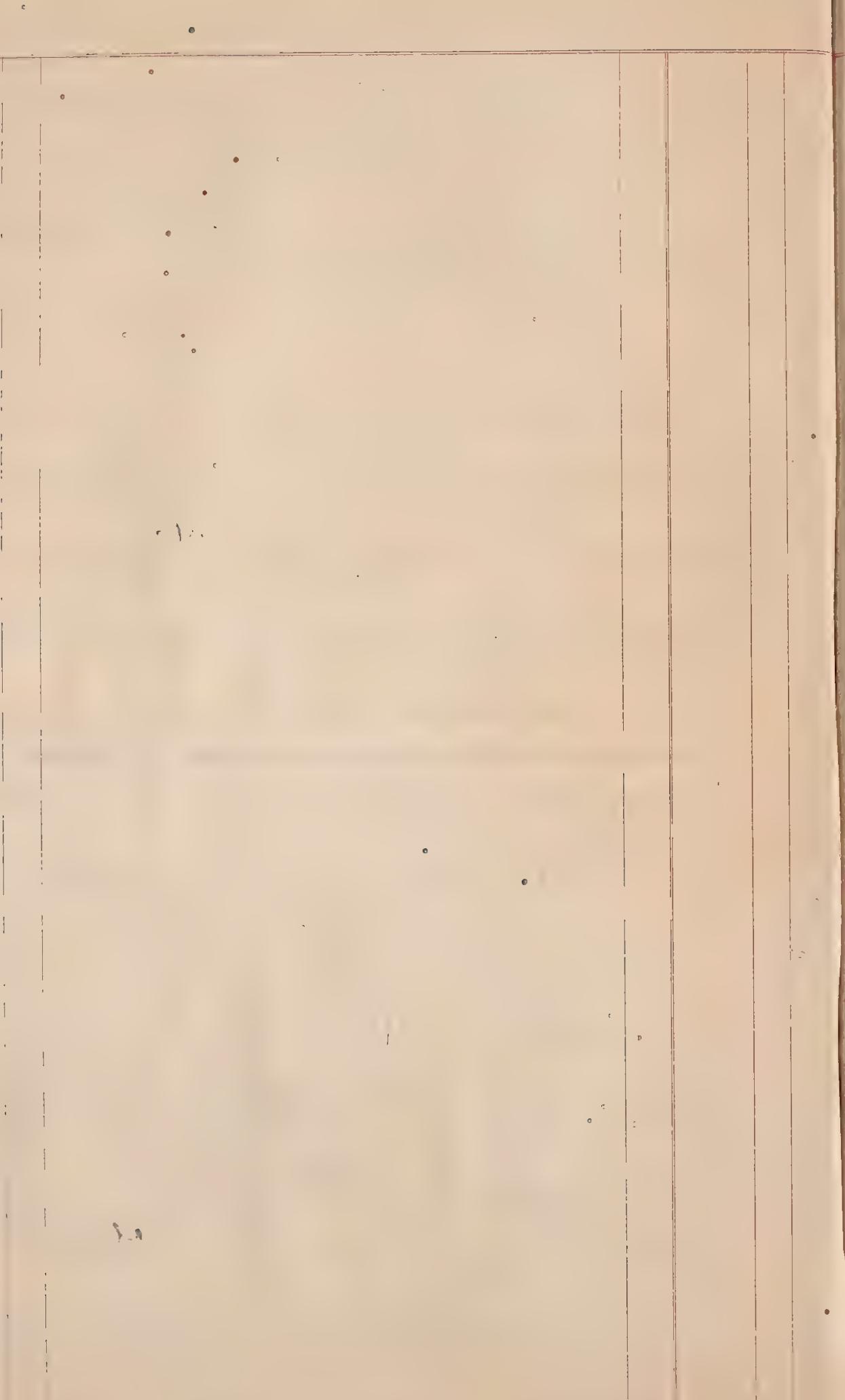
G R.

By Feby 19/1858

Missionary.

- George Miles
Julianne Miles } Parents.
Children

1. Rosalie Jane,	born 20 th	December	1860
2. May. Mary,	" 13 th	May	1862.
3. Gertrude Emily,	" 26 th	October	1863.
4. Anna Dorothea,	" 5 th	April	1865.
5. Bertha Alice,	" 28 th	Feby:	1868.



162

Thomas Glover }
 Helen " } parents.

children.

- | | |
|--------------|-------------------|
| 1. William | born Nov 11/1858. |
| 2. Elizabeth | born July 11/1861 |

George Gardiner }
 " } parents.

children

- | | |
|-----------|--------------------|
| 1. George | born October 1862. |
|-----------|--------------------|

Several pages torn out.

Apt. Mahammed was doubtless born in 572, as he was
in his 40th year when he began to preach, & those years
were lunar.

April 20th. Easter day on the 8th of June, Whitsunday, —
there is to be a great convocation of bishops and the
consecration of a large number of Japanese saints.
The second Sabbath in June, an anniversary of my
leaving U. church. During this week we have had lots
prayers in Keon-tai, a remarkably devout and faithful
Christian, who gives himself to the work of the Lord without any
reserve, & puts us all to the blush by his forwardness in
speaking to men of Christ. He testifies to every
man whatever may be the circumstances. He
brought with him from England (Walwich) the
spirit of the Revival.

May 11. t^o. Yesterday morning was reading the follow-
ing. "From the time that the daily sacrifice

165.

shall be taken away and the abomination that maketh desolate set up there shall be 1290 days." It was Pope Gregory I that completed and promulgated the Order of the Mass. Nothing was ever devised so perfectly drafted to do away with the daily sacrifices of the people of God, the offering up of spiritual sacrifices through the merits of Christ's death, as the abominable sacrifice of the Mass. Gregory became Pope in 590. From 590 to the present year is 1290 prophetic years (1272). This year then is altogether beyond any that I have ever known, for the lines of prophecy, that terminated in it. For a dozen years I have been looking for some fulfillment of the prophecy of 1335 days, & have never found it till now. We have then ^{one} of 1260, 3 of 1290 & 1 of 1335.

June 6/62. Frightful revelations of immorality in the Native church at Bassick. - for there only. Native papers exult. Glorious news from America. Northern arms everywhere triumphant. But what next? The angels holding back the winds in the 4 quarters. The S.W. ill. interferes not only with westward navigators, but with travelling in India in all directions. The restraint of it would leave the 4 quarters accessible. The Southerners have cut the liver of the Mississipi, and inundated a large part of Arkansas. whose land the rivers have spoiled.

June 9. The Revival newspaper has been lately enlarged. There is abundant evidence of the continuance of the Revival; though there have been of late no such outbursts as in Ireland and Jamaica. But with respect to a considerable portion of the church in Great Britain & America, it is a new era as respects prayer and efforts for the

162

conversion of sinners. It is a sad state of feelings between the English Churchmen & Nonconformists. The latter are celebrating the Bi centenary of the Bartholomew ejection, and the former are irritated because they are doing so. 'Come out of her my people.' Has passed by a discourse that aimed to show that there could be no entire satisfaction in this life. Man is not sufficient for this. Sure; but what is man sufficient. And if you say that it is not expected of man that he should not keep the commandments, do you not open a wide door for disobedience. This discourse has had a good effect in awaking me to prize the marvellous truth that was attached, with which the salvation of the world is connected. Since the 1st of March I have been living at the Tract Societies off o. I do this chiefly to save the Society the expense of an Assistant Secretary. This a continual station. My friend Mr. Moore, unable in his health always, lives in the neighbour's over - ad breakfast with him, as there are no means of a kitchen fire in the premises. My expenses are less than they ever were before. Prayed yesterday that I might love You with all my heart and soul, & that I might be the witness of - & it testifying that I so love him, him my neighbour as myself ditto.

August 17th 1862. Sad news from America lately. At the moment when it was hoped there rebellion was about to be crushed, the Confederates have entered upon a series of victories. & the termination of the war seems huminly as distant as ever. Surely the time for Isaiah VIII is approaching. I can not see in this fit in any year that will compare prophetically with 70.

165.

Say 1866. Then we have indeed 1260 from 606; but 1335 only dubiously; for Justinian's codes &c were published from 529-533, & 1866 is no better for this than 1864 & 1868. And there is no 1290. I cannot doubt that that is the year. Next Sabbath, St Bartholomew's day, famous for 1572+1662. Trial of Mr. Williams, & Mr. Wilson's essays in the Court of Chancery. The judgment places the Church of England in a conspicuously false position. ~~Inscrutabilities & apostacies~~
Several leaves torn out.

This is no conjecture but an indisputable truth. I am ready to take my oath to it, in the presence of God.

God - the only wise. There is none good but God. Thou only art holy. Thine is the power; the blessed and only. potentate. I see the only true God.

I said before, whatever Love will do, God will do. I say now; Whatever love may do, God does. Whatever I can ask in the way of personal blessing, that infinitely more I have. We chide God by overlooking present unbound-
ed mercies, & seeking him for others of far less value.
I live & walk in the treasury of divine love, where it all
is, & where I have the key of all.

Dec 20/63. Am I the master & God the servant? Nor if I will the slave. Sunshine, independent of the future... arrangements have been made by which the Guardian ceases to exist next week. It is merged in another paper, tho' conducted by others, though I shall write in it, my undivided responsibility being secured. This makes the present an important juncture. The Lord left the Guardian exclusively in my hands since March 20/61, a period of nearly 10 years, having been previously a cooperator as I am now to be.

166.

Decr 1/63. Am I the master & God the servant? Yea if I will and he does. But he worketh in me - to will and to do of his good pleasure. He wills in me and thus is Master. He must inherit my will. It was made for him. My will must be in harmony with my constitution, my relations, my obligations; whence it is, then it is the creation of God, not in its essential capacity, - but in all its exercises. It is free, because God is free. Sin removes it from the liberty which is slavery. Gethsemane? A strife in his will? the divine will is the human? The former triumphant. Exceptional. We are delivered with his deliverance.

31st The year goes out gloriously. Best of all years beyond comparison. Greater advance in scripture. Better apprehension of former truths. Truth must cleave its own heaven and not merely wait for it.

Jan'y 1 1864. The last month has been to me more fruitful of blessing than any previous year of my life. A whole infinitude of blessing was reached, the threshold of it Dec 6th. Sick of love. My cup runneth over.

Filled with all the fulness of his love. He is fairest of the fair. All loveliness is his, and he is mine. I am ravished with his beauty. Great blessedness in praying for others. Why have they have only the crumbs that fall from the master's table, while I recline with my head on his bosom! Week of prayer and week of wonderful experience with me.

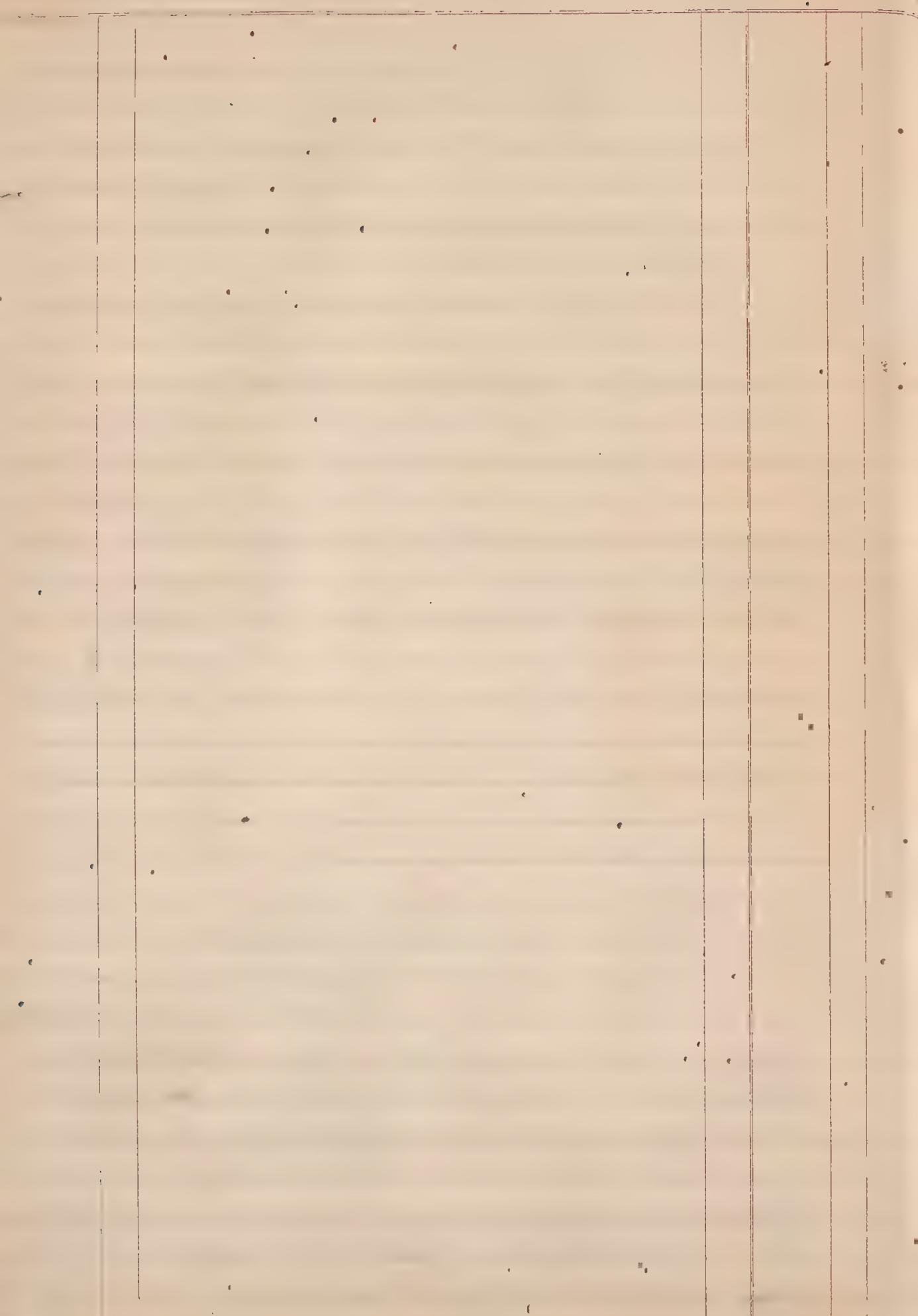
" Oh my love, my treasure, my jewel, my darling, my beauty, my soul, my life, my lover, my bride-groom, teach me some better word than all these, expressive of what is in my heart for thee. I see now why the earth him need to visit their faces, lot always, but ever and anon.

167.

14th Am much oppressed with grief because of two instances of un governed temper yesterday.

17th Have been trembling the last fortnight from fear of a over-heart trial. Surely he is better than my fears & will deliver me from temptation, and the more disguised it is, the more I may expect his help.

19th What would Jesus say if I were shown to him as one on whom God has been concentrating his attention and accumulating his gracious influences for no years & with a view to my - to my recreation in the Saviour's very image? He would come expecting great things; expecting too see himself as in a glass not darkly but luminously and to be surprised into boundless admiration by the transformation of such a sinner into such a saint. Alas, how great would be his disappointment. What thin 'very likeness' he would say. This the reproduction of myself. This the living photograph by which I aim to be known on earth. And I to believe that such blemishes, as I see, are found in my character. I thought that I was weak and lowly, this one is cruel; I thought that I was love, this one is self-toracious; I thought that that wisdom, this one has even so much folly; I thought that I was strong, this one is weak & self ignorant. Hear this report of thy dear son, and be aropead by it to new energy, i behalf of that piece of work upon which thou hast been so long and so a boorishly engaged. Shall we excuse thee by telling Christ, that this malleable creation thou hast taken in hand is found to be of extraordinary toughness, and that all thy best tools are dulled in the attempt to chisel it into shape. How can we tell him that the will once dear that thy best tools are capable of being dulled by any finite toughness?



24th The Lord seems to be showing me a surprising possibility. I altogether disclaim it as of my own seeking. Would rather die, suffer any thing, ten years more of waiting, anything he choose is, rather than that my own will should lead me in this matter. I abhor it, except he choose it. God is the strength of my heart, has been a delightful rest to me this week. The weakness of my heart is prodigious, and every vapour alarming, were it not that the infinite God is its strength.

31st Only yesterday a day of profound melancholy, through the apprehension that I was to be victimized by my own imagination as twice before. Great soul-weariness. ^I felt the burden of my folly - to be unsurpassed on earth. So a lamb brought to the slaughter, I go right into the heart of every frightful deception, if God refuse to answer prayer. But that he can not do. His son is for his enemies & is the most fit form of his anger. His own people have the most absolute promise that they shall be kept from this, if they but fear and watch. We have anunction from the Holy One and know all things needful for us to know, and when ignorance is harmful we shall not be left in ignorance.

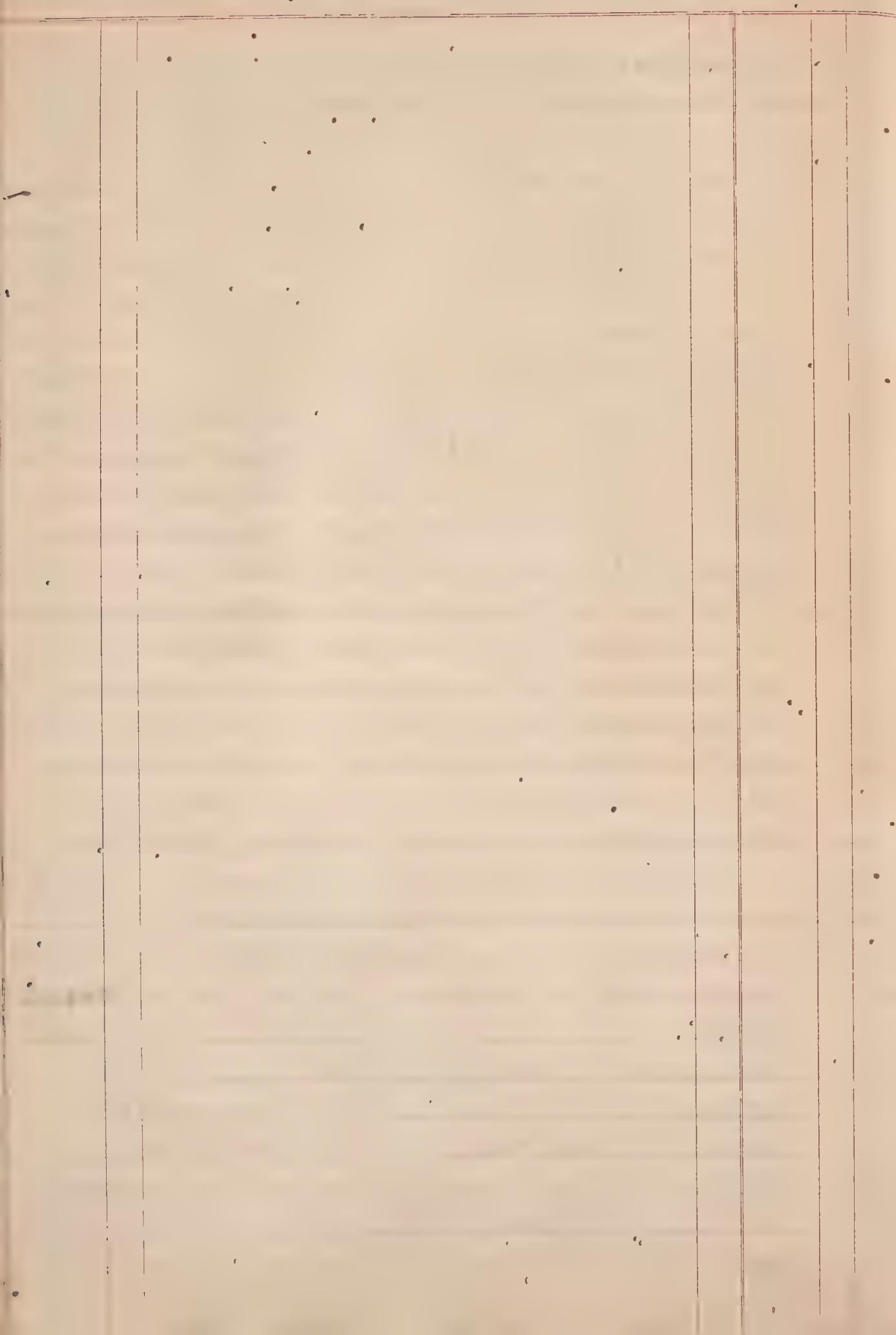
The atoms of Baalim and Jonah have in them a sufficient load in the balance, indeed owing to a lame one. To-day, I am not happy. I really believe, that the Lord is going to introduce a wonderful and unexpected chapter into my history. I am amazed at the change that may be involved, but quite sure that the two bandmen will not allow any evil thing to attach itself to the branch in the true vine, but will prune and tend it carefully. Am quite sure that he will not allow anything to thwart the best expression of my devotion to him, my purpose, come what may, to keep to a end the

words which she has given me.

Sixty 9. Days of exceeding joy, & wondrous revelation of the goodness of God, seems so be taking shape. His presence keeps by my side warning me each moment against the wilts of my imagination; but I am all but satisfied that God is preparing for me an unspeakable blessing, no other bringing to my perception a blessing prepared through many years.

12. The succession of days is now with me the furnishing of the pages of God's book of love, dedicated to me. And each page is more glorious & glorious than the preceding. I feel that I have guarded against the possibility of disappointment, by most careful prayer and rigid consecration to His will, and that it only remains now for me to appreciate what he is proceeding to bestow.

14. I am from the beginning a living sacrifice, it is forbidden me, come what may, to complain, even if I had any wish to. A man's character determines the way by which he is to be tried, when a very thorough trial is intended. The man who is ambitious, is tried by disrepute; the man who delights in wealth, rank, strength, is tried by the loss or diminution of these. I find a man who is indifferent to the acquisitions that men generally desire, and in whose nature there dwells an extraordinary susceptibility to female beauty, capable of dominating his imagination & ~~through~~ that his whole nature, and it is obvious that if such a one is to be thoroughly tried, it will be by allowing him to fall under the power of this mighty passion. Fidelity to Christ is confirmed a principle in him to allow of his being deflected by his human love from the path of the Saviour; faith & imagination will reside



170.

alliance, and his love of Christ will interwine itself with his love of the creature, & both be intensified with the union. Then let him indeed only discover that he has been & truly victimized by his imagination, and let his new-fashoned heaven tumble to pieces about him, leaving him only the consciousness of his prodigous folly and the recollection of his fervent-prayers & burning-aesthesia, standing a very monument of stultitude before the throne of grace, and you have there the very trial that his nature demanded. Once, twice, thrice. The third time incomparably the most of all. Happily only 40 days Jan. - Feb 13, and I am this day most grateful to God that the delusion was not suffered to go on longer. The first more than a year. The second three months. If I could but hope that this was the last. To be a paralytic for years rather than to be thus victimized again. But I have not the slightest guarantee that I shall ever henceforth exempt. God's will be done. May there be some fruit of this to his glory. I am a living sacrifice in God's hand - to suffer and to suffer always, if that be his choice. May I only find in my ministry & find my place in the church glorious above. I have this day almost a horror of joy as though I must be necessarily linked a wretched delusion.

Feb 20/54. 602 + 1242 = 1844. 606 + 1242 = 1848, 622 + 1242 = 1864.

2^d. In 1844 the latter part of March, about the 20th I offered the prayer that brought me soon after to the knowledge of the truth.

In 1854 at the same time in March, became editor

171.

of the Guardian.

Is 1864 March 5th

3rd 1849. Jan 4, Feb 13 + March 20. 1864 January, Feb 13 + March 20?

4th 1849. March 20th 7 years from the 10th Sep 21/36. 7/6 to 1 March 20/64.

5th March 20/64. Palm Sunday. concerning which Jesus said Ye shall not see me till he say, Blessed is he that cometh in the name of the Lord.

6th They have gone forth to the earth, i.e. to the Persian gulf, with the cords telegraphs by means of which the elect shall dwell with the elect.

28th. The peaceful and happy current of my life is returned, though my joy is more subdued. Have been somewhat interfered with in my open-air preaching of late, parties having attempted to break it up. I hear nothing of the Guardian, but it is understood that it will soon be metamorphosed.

622 had a first termination in 1844 (122) - now a second (124).

The year perhaps not so remarkable prophetically as 1862 was. But all past expiries of prop. have been without signifying Providence, throw their significance upon the future. 1844 is a gulf into which the stream of prophecy empty, until it is filled up. The Son of Man has been all this time coming nearer. Faith been declining to perfection.

March 5. The Guardian is to cease after I hear.

7th The sun crosses the equator.

1000 days will take to the middle of Dec 166. + 1865 has a prophetic look.

March 16/64. Austria, Prussia & Denmark at war;

142.

Sweden, Germany & England ready to take part in it.
 March 13. In the midst of the years receive thy work. In 15
 years I have had the idea that there was a prophetic
 indication. I could not understand how the Lord's
 work should be in the midst of the years. But 1857 was the
 midst of the years 50-64, the 8th day of the Feast of Taber-
 nacles. Then last 304 days - proaged John xviII prayed
18, 19, 21, 22, 23, 24, 25, 26.

19th. News just received of telegraphic communication be-
 tween St. Petersburg & China.

soth Though I have run the gauntlet of so many disappoint-
 ments since Dec 148, I am yet, strange to say, looking with
 considerable expectancy. The year, the month and the
 day seem to be indicative; yet the indications are nothing
 at all in comparison with those that clustered round the
 21st of Sept. 1850. The moral evidence of that time
 was certainty itself; yet there was no response. It is
 clear now that that very trial was needed. The question
 was if my hopes could be got from the 1st to the most
 carefully arranged disaffection; arrangements
 luminous with divine agency. The particular tempt-
 ation for which all that was a platform, was this:
 You have no more ground for the substance of your
 hope than you had for the cancellation of the ful-
 filament; the former rests on coming vicissitudes
 no more unequivocally than those did; yet these
 turn out to have been a mere phantom, of course it
 is madness to cling to those hopes any longer. It
 is wonderful to myself that this tempt-
 ation should not have been successful. But the keys
 of faith of Dec 145 that I should never lose in faith in Christ's
 full sufficiency, secured me in these if it's from

173.

altogether failing. I have asked God, & confidently expect to receive the answer, - that if to-day's sun should set without this manifestation, I may have experience of the power of his love to satisfy me, & may be enraptured with new discoveries of his loveliness.

Days of sorrow so studiously arranged by divine love, must be days that mightily link God and myself together. These 16 years are copiously illustrated by scars in my heart, memorials of the great fight of faith, the battle of the Lord God Almighty. I have walked for a year with God, in a walk that no one knows anything about. The secret is all with us.

March 21/64 More narrowly considered Sept: 21/56 is half way between March 20/49 & March 24th evening 1864. March 24th 1849 was really the day as appears from the diary in this book when I made the grand discovery. The 20th was in Boston too. There are then two reasons for looking to the 24th. The 2nd, 6th mentioned on the previous page hold equally. The 3rd applies fully also to 15-24th: the 13th of February is just half way. There to say that the steamer is laying down the telegraph between Cape Massenelon & Beshire. The Bshore & Hanutine line is opened on the 23rd, after more than 6 years of labor. There is actually more in favor of the 24th than the 20th though I could not see it till last night.

24th It was April 8/11 that I finished Paley, & knew the Bible line. I thought the Guardian was to terminate last week, but it appears not. The Guardian was started March 9/57. I wrote my first article for the 14th exactly midway is the American revival of Sept 57. Threatened since yesterday with a heart-reapce. But God is the strength of my heart. How has this

14.

week some pleasant intercourse with H. H. the Maharajah Duleep Singh. The Governor sent me a message asking me to call on H. H. I find him a Christian of much simplicity, candor & earnestness. He told me his experience & I told him mine. The so-called reforming party have been tried lately and found wanting. Some earnest men of the Brahmo Samaj have been round here from Calcutta and had many meetings with them, hoping to induce them to discard caste and idolatry. They asserted at first, with great show of independence, but afterwards all backed out.

14th The Guardian not yet extinct. Telegraph completed to Bagdad and so to England, with the exception of 170 miles on the Tigris. The Maharaja has invited all the native Christians of Bombay to an entertainment on Friday evening next the 12th of April. In today's Guardian have spoken of my missionary life since May 149 us with out a lady, and without fruit. What has God to say to this?

14th Still the Guardian not extinct. The telegraph not completed. Both expected to be almost daily. Probably within a fortnight.

24th The life of the Guardian strangely prolonged from week to week. The telegraph not yet finished. The voice of my restlessness called forth a disparaging article in a local weekly - to which I replied yesterday, showing that the experiment could not be regarded as final, because there were many conditions, besides the one shake off, necessary to the favor of God. The marvel of marvels is that God should have made choice, for this experiment, of one with a nature so susceptible, a heart so weak. Its in my early years ambition & love contended within me and

175.

sometimes one had the field to itself; sometimes the other, so, or something so, it is now. I ~~have~~^{have} an unceasing unshakable ambition to glorify God, & to make the universe out of my life for the good of humanity; yet, and every moment I pray that this may be accomplished at whatever cost to myself, and am sure that it will; but when all is told, the power & sufficiency of God will be wonderfully manifested.

Apl 28th. Was told yesterday that the new papers proposed to be put under my editorial care, if I will. I am better satisfied with this, though I only wish to be guided, and know that I shall be. The mystery of the last 4 months is not cleared up, I am full of hope, and only hope that I may be undeceived, without compromising my honor & Christ's, the hope is a vain one. In 2 days I am 48 years of age. The whole world would I think voice my thoughts to be up & down. But so with many of my thoughts. But never had I a more intense desire to do and suffer all the good pleasure of his will, & finish in his way the appointed course. The spirit of self-sacrifice, the spirit of God, ta horrales in me. Let the bridge room of the 19th feal in cometh out of his chamber.

Apl 30th. A fine day 48 years of age... (over you) ... in full of happiness and hope. The love of God is shed abroad in my heart and there is a very strong impression in my ~~own~~ mind, that God is about to introduce me into a new heaven. Oh that this day might be the chosen one for the communication about which I have been alternately hopeful and sceptical since January 4th. It is a fine thing I had done with missions, any if they're

176

may obtain any thing; I am sure it may obtain for God's children deliverance from illusion. - At this imagination! Dear lover of my soul, wilt thou not take it in to thine own service, appoint it thy chamberlain, that it may sojourn in no heaven but thine! - Let me be filled with thine own imaginings.

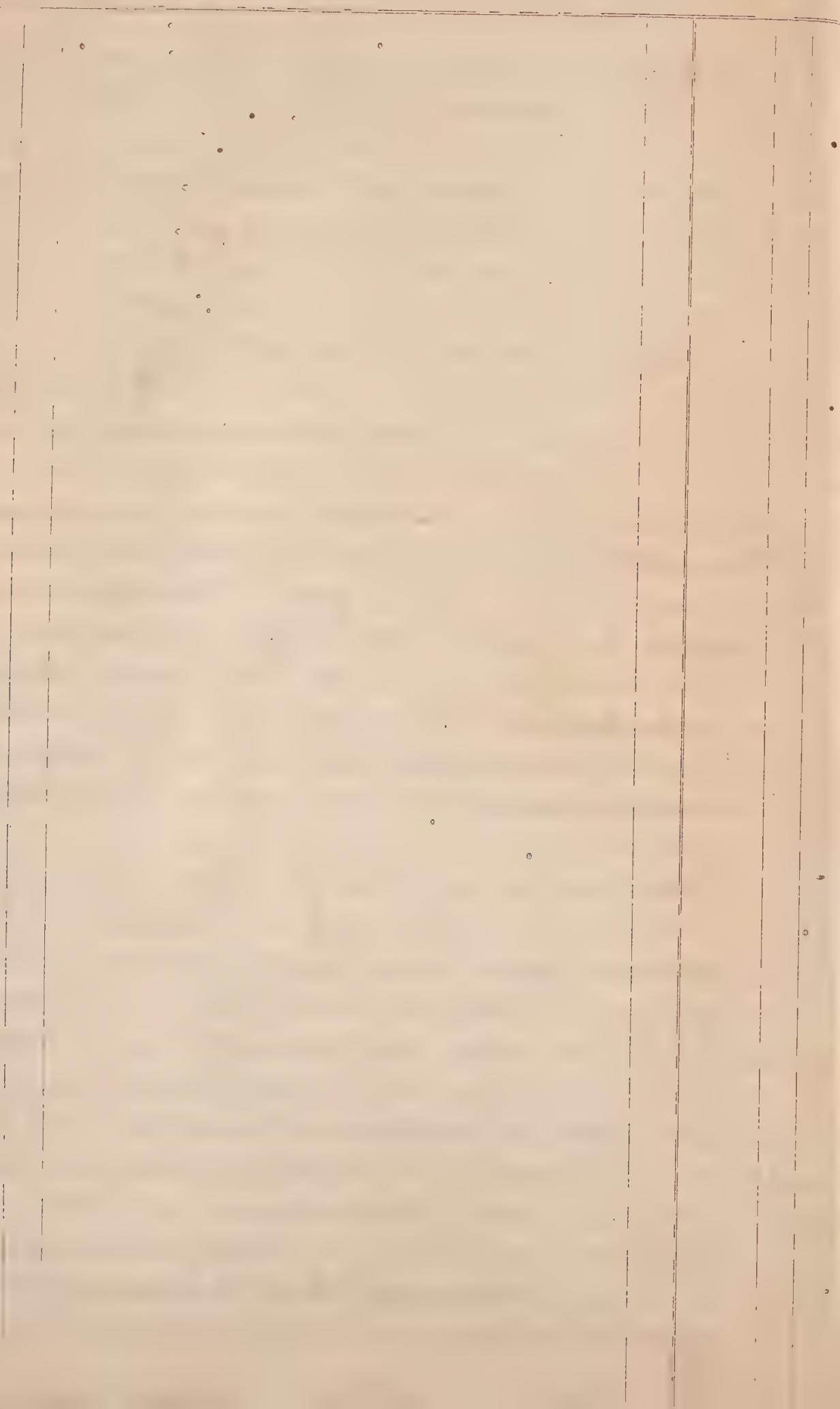
May 1. Yesterday a day of ^{inexpressible} great filiality, - spent in the society of one - for whom I have long had a singular love, and who, I am now persuaded, beyond all doubt, returns my love. - God has after all heard my prayers for her, and has been answering them since the beginning of the year. From Jan'y 4th 40 days of hope; then 40 days of no hope; & now 40 days of hope again, just culminating. I believe that God will teach her what he has taught me, and cause her to share with me, in a very brief time, the blessings I have been receiving these 18 years.

2. These arrangements in the constitution of human society, - those relations that are designed to manifest love, are intended to be just manifestations of divine love. The love of the bride and the bridegroom, separated from the height of sin, is the love of God, thus mightily poured upon the heart. In December last when rejoicing in extra ordinary revelations of God's love made to me in my closet; I was made intensely conscious of the need - some more palpable and self-satisfying revelation. Jan'y 4th God began to open the way for this revelation, & I am now entering upon the realization of it. My heart is filled with love to God and gratitude inexpressible. I was not given to draw Adam's heart from God, - but to reveal Him, & to

receive - the revelation of God in it. Had he only identified his love with that of God, and his own too, there would have been no danger of his falling. It was not placed where a fall was impossible; but within reach of such a place; & his grand error was in not reaching it.

May 4th Yesterday. You have not been deceiving yourself; but do you see that this can not be? With loving considerateness and gentleness, my gracious Lord has given me what I intensely desired, - the knowledge of his will; and it is a marvel - to me what peace this brings. One moment, his will-being not seen, the greatest intensity of desire, an agony in the presence of whatever favours it not, - and the next, his will-being known, - perfect peace. When Abraham was told to offer up his son Isaac, the command was not at all events given explicitly, and he had the satisfaction of knowing positively what God's will was in the matter. Almost all my trials have been in connection with uncertainty as to the will of God.

4th Midnight. A letter from Dora telling that she loves me, has loved me from a child! Oh what a precious letter. The words 'Do not you see that this cannot be' have reference. - But let me here copy her letter. "Dear, dear friend, You have been much on my heart for the last 12 hours. I have had scarcely a thought which did not concern you. I am very weary this morning, and as I tell you faithfully and truly what I feel bear with me. I have now prayed the Lord to be very near me this night, to write, to guide, to comfort and thoughts. Shall I begin with the past? I loved you when a child. My parents and sisters were



all kind and good. I had need to thank God for his kindness in giving them to me. But they could not give me the love I craved. You came and were sometimes gentle to the stupid, passionate child, and I in return gave you my whole heart's love. Need I say how often the expressions of my affection were chilled and checked, unthinkingly I know and carelessly. And, for many months, I thought my love had died out; but one gentle word, one touch of your hand, or a kindly look would send all the blood to my heart and set my brain on fire. Then again you would be cold and distant till you taught me the bitter lesson that one like you, so good, so clever, so much sought after by all men, could never love me so far beneath you in all things. And now came the desire to hide my secret. And I bitterly blamed myself that I was for a moment thrown off my guard, and often happened, I know not how. My resolutions were firm and my pride strong, I thought, but they need to melt before you. A seckening dread has tormented me since last evening. Perhaps you have by now an fortunate chance discovered that I loved you and conscious that you encouraged me somehow, you wished to make some amends, & spoke to me. When you returned in an hour or two, I thought you seemed relieved that the object was forever dropped before us. In mercy tell me if this be so. Oh do not deceive me do not be unjust to yourself. I... I well understand on impossible it would be for you to think of me and I shall be happy to live without passion, if it be so. I am ever ready to hear those who call on him and I will pray him to help me to bear it better

even. cheerfully. I do not know what I said to you last evening; I was quite intoxicated, and can scarcely remember what were my thoughts. If anything to hurt or offend you, forgive me. My natural relief (tears) has been denied me. I dare not speak to any body on the subject nearest my heart. Have you spoken? I long to know. I consider - can it, ought it to be? How is it possible you could be satisfied or happy with me. Let all that I have written above about my love - for you have no consideration. I would willingly sacrifice a thousand hearts for your good. It would be better if you would now truthfully and faithfully tell me, you feel you could never love me, then for me to find it out afterwards. Take your time about replying to this letter. My patience is not soon exhausted when put to the test by you. Yours - lovingly and faithfully, Dora.

I must say, remember too what your friends at home and out here would say. - I have written in reply - telling her particularly of the love I have had for her since January 4th; and of its subsequent phases. And I have written to their parents asking them to give me their daughter. - The hymnless and hopeless! But I fear that the dear Saviour is arranging it all, and will overcome all remaining obstacles. - The letter to parents. My dear little wife, I have wished dear Dora to tell you what I have told her - that I love her with a love beyond expression. I loved her dearly for years - but have only lately entertained the hope that she ever might be mine. I am persuaded that God himself

has put this love into my heart and a corresponding love into hers; and I believe that the same blessed God is able to overcome ^{whatever} difficulties may seem to be in the way. My dear friends I confess that it appears in the last degree preposterous for me to hope that you will give your dear daughter to one so much older, and one who has no visible means of support; or rather it would appear were it not so that Dora herself loves me, and is not unwilling to cast in her lot with mine. This wonderful fact makes me ready to believe in other wonders; and to hope that you too will have faith in that God whom I serve. You know the principles that I have sought to illustrate by my life; I desire to exhibit them unto the last, and hope to do so; may I not hope, dear friends, that you will be glad to cooperate with me in this, by not asking me to seek for your daughter a high worldly position. Let the Spirit of grace guide our counsels. I never engaged in anything with more prayerfulness than in this; I have asked God, asked him with many tears and utmost fervency to guide me; and I am perfectly persuaded that he has guided me. Let this weigh with you. Have regards, I beg of you, to the love that Dora has for me, give her to me in faith, to be mine, even if she still lives with you. (and I could not desire any thing better) and God will, I am persuaded, abundantly reward you. Faith laughs at impossibilities and says it shall be done. In this spirit let us look at the matter. Dear friends, be favourable to me and to our dearest Dora.

6. It's a matter of course, unutterable sorrow & vexation of

181.

spirit succeeded. last evening -- When will I understand that a curse extends over my whole life, the curse of entailing vain hopes? Well, I think I understand it now, and have made up my mind that it is useless to pray for deliverance from such. Vanity is empowers to reign over me and my affections, till Christ himself comes. The nature of mine with its extraordinary susceptibility & sensitiveness!! and passion, is just made and kept in being to be tormented. I am just to be a man of sorrow and lead a p. life of vanity and inexpressible meanness, made a thousand times more repulsive - by the volcanic heart that is within me, and the mighty aspirations that are a part of being. If hell is anywhere, its elements are all within myself. I would have been glad indeed to sleep away life last night, - but the question is not what I would like. I must live to suffer. This is what God wants of me.

Yesteray at 12 A. M. came this: My dear Mr Bowen,
 We have received your letter and have given it the
 most careful consideration, and we are decided-
 ly of opinion that it would not be fair and just
 towards our dear Dora, to accord our sanction to
 your proposal. We thank you for the honor you
 have done her. We have made Dora acquainted
 with our decision which is final, and we have her
 permission to state that in a step so important
 in her life, she will not act in opposition to our
 wishes. We need scarcely add that we do not do
 you honor, that you will not prosecute a
 matter which can only terminate in disturbing the harmony of
 a family whose welfare we feel assured you have
 at heart. Yours faithfully & affectionately. I cannot
 make answer. Thanks for your note, I cannot

of complain of your decision. I should ask pardon for having proposed anything so unsuitable. You may trust to my honor &c!

This evening I was there - - interchanged no words with her. She merely took an opportunity to point out to me the hymn.

"My God, my Father, while I stray
Far from my home on life's rough way,
Oh teach me from my heart to say
Thy will, my God, be done.

Though dark my path and sad my lot
Let me be still and murmur not
But breathe the prayer divinely taught
Thy will, my God be done.

What though in lonely grief I sigh
For friends beloved no longer nigh
Submissive still would I reply
Thy will, my God, be done.

I feel that this is the greatest trial of my life and that for the reason that another is bound up in it. It is horrid to think that she should suffer. Any personal grief would be little in comparison with this.

8. I see nothing before me but suffering disease, pain & affliction. The consolations of God I do not see - how they can have any place here. The mere thought of her a prey to uncomplaining and consuming sorrow causes me a paroxysm of grief - and such a thing must be constantly occurring. The suffering of 1843-1844 was much more bearable. I. H. was the victim of consumption. It had marked her for its own before I knew her. And God consoled me by bringing me to the knowledge of

himself. But this trial connects itself with my most advanced knowledge of God. He himself has taught us to love each other, and that with a love never surpassed. More than seven years ago we spoke of our love to each other and of a possible union. Since then she loved me with what she deemed an unrequited love. Her present sorrow is altogether ^{an altogether} new one, and I fear from my experience that it will bear far more heavily upon her. The one question is Will God be able to console her? Why doubt it? He is a God of all grace and consolation. He has given to her a beautiful spirit of submission, and this is a precious boon; but it does not pluck the sorrow from the heart. If I may only hope that she will be comforted, I shall be able to bear up under this. I have been praying ^{what} many months that God should bring her spiritually ^{up} and have been, even beyond, & fill her with all the consciousness of God; I hoped that these fears ^{my} prayers would be fulfilled in our union; it may be that they shall be made nobly fulfilled in our separation, in agony and desolation. What cause ^{for} than fitness have I that her own character comes out so purely, so nobly. How strangely free from the contracted views of others near her. What an ineffable patience during these many years. She believed me in 1857 and kept any words in her heart only to feel more acutely my coldness and alienation. During all these years I had a feeling for her that I had for no other, but I could not dream that she would ever be given me, and therefore acted in a way to cause her grief. This she has borne so gently, so serenely. It by shorel make much of us poor ^{anguish} when I think of that prolonged

1861.

sorrow? I thought I knew something of the curse that rests upon this earth. I am now conducted into its secreted mysteries. I am myself made a curse. Have I not given myself to do this? Offered my body as living sacrifice? Given myself an offering and a sacrifice to God for a sweet smelling savour? God has no pleasure in the laughter of the victim, his tender mercy is over all his works; a lamb cannot bleed but his heart bleeds; whence then the sweet smelling savour of our sufferings? It is simply that our suffering is opening a new door for the fulness going of his mercy. His loving kindness allows this violence to be done to itself, that it may obtain greater authority and a larger sphere. Wora was born March 1/1111 a few days after the death of C. H., a few days before my conversion, — exactly midway between Jan 26 and Feb 3. So long back began the preparation of this trial. I have known her since she was 5 years old and from the very first have been strangely drawn towards her. The sisters last night seemed to show much sympathy for her & me: for this I am thankful. An angel from heaven came and strengthened Christ, and then he was in an agony, and prayed more earnestly. Perhaps I am near the end of my probation and therefore the agony increases. To him that keepeth my works unto the end, will I give power over the nations.

¹⁰ The Lord has graciously given me some alleviation, for which I praise him from my heart. Received yesterday morning the following letter from her brother George. This is the only brother. "My dear Mr Bowen, I have been wishing for several days now to write to you. I delayed doing so to see whether my

wish would leave me, - but I find it does not, and the impulse to write becomes more powerful every day. And yet I do not know how to write, and I am uncertain as to how you would view my acts. I have however endeavored to overcome this latter failing by the conviction that a resolution not to write would be to me a more lasting source of regret than any apprehension on my part of the possibility of your misconstruing my motives. I wish to assure you of my sincere sympathy with you in the recent disappointment of your hopes, and to express to you how sincerely rejoiced I would have been to have welcomed you as my brother. The thought which has been present with me since I heard of the matter that my father's adverse decision is a part of God's plan in reference to you and dear Anna. The same Power that put it into your hearts to love each other, that same Power has put it into my father's heart to refuse his sanction. Faith enables me to feel that this whole matter is one connected plan of God's purpose towards you and dear Anna. His wise purpose to result ultimately in permanent good to you both. If it is the will of God that it should be as you both desire, He will most assuredly in his own good time bring it to pass in a way which we cannot foresee, for his ways are not as our ways. It appears presumption on my part to suggest thoughts that I have no doubt have already suggested themselves to you, but you will receive it as indicative of my heartfelt regret at the temporary, I trust, overthrow of your hopes. My dear wife and the children who are living with me, cordially unite in this expression of regret as well as of hope. Believe me yours affectionately, Geo. Miles." This letter gave me an inexpressible relief. It has removed a good deal of the depression I was under, & have no more

such paroxysm of grief, as were continually sucking me, until I received this. Mrs. Morris is her sister Julia. This letter refers to the decision as the act of the Father only, though his letter used the plural. I found it very hard to understand how Mrs. Miles who has always been my devoted friend, should oppose me. Mr. Miles seems to stand alone in his opposition; and there is some ground of hope in this. The one question is, How is the Lord's heart regarding it. I can receive nothing except it be given me by Christ. But I am led to hope that after he has performed some important purpose in Dora and myself by this disappointment, he will give us to each other.

It is to me a heavenly thought that Dora has received lately in the expressions of my love, the over flowing answer to many prayers offered up ~~there~~ by her in the last seven years, when she seemed to herself to be praying against hope; and that a very delightful confidence in God may even now be the blessed result. I can not but think that she is even now rejoicing in a wonderful sense of God's nearness and tender intercession; and that she is flinging out prayer at this time with a strength of faith and measure of aspiration. This encourages me greatly to pray for her complete sanctification. I ask God to do for her what I have asked him to do for myself, that she may be filled with all the fullness of God, and be perfect as her father in heaven is perfect. I have strong hope that this is so to be. God becomes unspeakably precious to me when I have this faith. And if after having been without faith in my missionary life, I should now have this sister soul given me, and acquainted with the same secrets of God that have been made known to me, what a transcendental

187.

blessing, what a magnificent harvest of good things to see. Surely she must see that my love - this I prayed for is this love, even as her's in Christ's is to me.

11th I have delightful seasonal prayer, characterized by the confidence expressed above. I am sure all this matter is to be gloriously interwoven in the great interest which earnest me with the New Jerusalem. My ardent desire and hope are that God will divide with her the blessings bestowed on me, and fill her with all the fulness of God. We are one in the mind of God who has given us to each other, one in Christ according to his prayer, and our united prayer of faith is destined perhaps to accomplish what has remained unaccomplished so many years. I propose to pray for her with the same fervour and persistent earnestness that I showed in 1845 &c when I was seeking the liberating of my own soul. Oh that she may recognize my love, just the love of God, and be filled with joy unspeakable. What a glorious thing that we should have been led to make a full unreserved declaration to each other. She would never have done it, had she not conveyed a wrong impression to my mind that Tuesday evening & however if it had not been for her letter. This is an immeasurable blessing. Yes, God has made us one, & if he delays to give us to each other it is in order that we may bring to each other the perfection of his image.

13th I have the greatest delight in praying for her, in offering for her the same prayers I offered for myself in 1845 &c that she may be with me where I am, may see the glory which thou hast given me, may be one in us, made perfect in us. That God would view us as one, giving her all he has given me, making us perfect in himself. He has gloriously begun, he has taught her to love with all her heart the one he loves with all his heart; what is it but his own love that is in us, and what more

188.

sanctifying than his love. Saw her last evening; she was very sad; but her words showed that she is hungering and thirsting after righteousness. At evening worship I spoke of the Cross; of Christ the power of God and the wisdom of God; and the relation between being self-emptied and filled with all the fullness of God; and in my prayers sought to exhibit the faith I wish her to have. What a selfless teacher is love. I see that this suspended blessing is where my other suspended blessings are. My diverse hopes are converging, and the point of junction is not I trust far removed. I am filled with a sweet sense of God's love. Never was I more tenderly drawn to him. This surely is wonderful. It is his spirit - in her and in me.

15th. Last night she was sweetly cheerful - in contrast with Thursday when she seemed very melancholy. Evidently the God of hope has given her hope. Perhaps she has seen the letter I wrote her brother, and the expression of my own confidence has restored her. Or perhaps, who knows? At all events she will have seen my meditation in the *Guardian* w. Am to preach the ~~evening~~^{morning} in the Free Church on This is the victory which overcometh the world, even our faith. It is faith that has placed me where I am, and it is surely honorable to God that such intensity of love as I have for Dora, should not distract me from the path of faith, though it is because I am there she is not allowed to join me.

17th. The goodness and wisdom of God in leaving me free to seek with all my heart the perfecting of his image in Dora by prayer, by taking away all my former anxiety as to whether this love direct for me was in her or not. This I know assuredly, beyond all question. But we are debarred the direct expression of our mutual love,

189.

and are thus thrown wholly into the region of prayer.

19th A night of sleepless anguish. Yet I feel it to be unseasonable. I have no reason to believe that God's not answering the prayers I have been lately addressing him, and therefore have no special reason for sorrow. My burden is more the less insupportably heavy. I am sick at heart, and life - weary. I was with her last evening and found no satisfying communion. Providence kept us apart. Well, I knew this Providence before and it is strange that there should be any new outburst on account of it. I am afraid she caught a glimpse of my sorrows and felt the contagion of it.

20th Out of that dark cloud and again in the place of transfiguration. Precious tokens last evening of her love to me and to Christ, her spirit of patience and submission and sweet repose in God. The love of God in one glance. This is the sanctity of heaven. Is anything more sanctifying. Mr Haffen and the rest of a missionary party arrived yesterday from America.

21. Telegraph. Turkey encounters obstacles and it will be probably a month or two before we get the benefit of immediate connection with Europe. But there has always been a doubt in my mind if such connection was to be at the lines of the affection I look for. The prophecies seem to look the other way. Rather that the lines should then be in such a state as to admit of prompt completion. Mr White a devoted missionary not supported by any Society, died on Norway last of cholera caught while labouring in the hole, a ditch in villages giving medicine & teaching. His death will, I hope, check the torrent of abuse and misrepresentation that has been poured forth against the missionaries in English newspapers here. How unspeakably much I have to be thankful for in that am permitted to see her live or 3 times a week, and that all the family are kind towards me, the

only one unfavourable to my int. being, so far as I know, the father.

May 23/64. It was always an enigma to me how God could ever make me happy. How my aspirations could be satisfied, without first dwarfing them. But the problem is no longer insoluble. I obtain a glimpse of ineffable and unfailing happiness. I am able to offer up in faith such a prayer as I could never before. I thought I was to go solitary to the mark - for the prizes of heaven's high carriage. But I am taught that another shall presently be co-heir with me, having the same maturity of faith and obtaining the same victories. I have exquisite seasons of prayer, in which I realize that Christ and myself are agreed as touching this thing.

26. The grand thing in my present experience is that God's power to bless me has received an unthought of development. What he does for Dora affects me far more than anything done for myself directly, and the wide use and joyful eagerness with which I formerly explored the treasure of his sanctifying grace, is more than repeated now, as I hourly pray that she may be filled with all the fulness of God. [Offered yesterday this prayer: If God be willing to do by me the works done by Christ, bring to my next preaching a blind man to listen - to the next after that - and to the third, and on this occasion let him ask me to put hands on him in the name of Jesus.]

27th. Last evening the Lord sweetly arranged that I should speak to her. We agreed to read together a verse daily begin St John vi. 1. with meditation and prayer for each other. She is also reading Mark vi chapter to day. Told her what delight I found in prayer for her, and how assure d I was the Lord was hearing me in her behalf. told her I had promised her father not to prosecute my suit with her, but I would prosecute it there, at the throne of

191.

of grace. She cordially consented. Told her I was since the Lord intended us for each other, and would give us to each other. The opportunity was given by a sweetly-marked providence. Happy delay in a vestibule,

^{127th}

 sted yesterday that I might return at night with joy unspakable and full of glory; and I did return with such joy, making our walk nearly all night. How wonderful the happiness of these days arising out of the confidence that God is hearing my prayer for his sanctification and is leading her to the great truths which have enriched my life. This is joy that I could not be made intelligible by speech of earth; the joy of the glorified. See the infinite God approaching you in an embodiment all yours, to see his divine perfections profited beyond the beautiful incorporation by which they reach you. Humanly speaking, my case is one foot profound melancholy; yet both Grace and I are happy. Though man has shut a door in our face, and thinks he has extinguished all hope, yet we abide together at the throne of grace, in sweetest communion with each other, receiving from each other wondrous drafts of God's deepest love. I can do nothing but praise God with joyful lips. Marvellous goodness! Surprising combination of his Providence! His way, how little I anticipated its present pleasure. - He spoke of our respects.

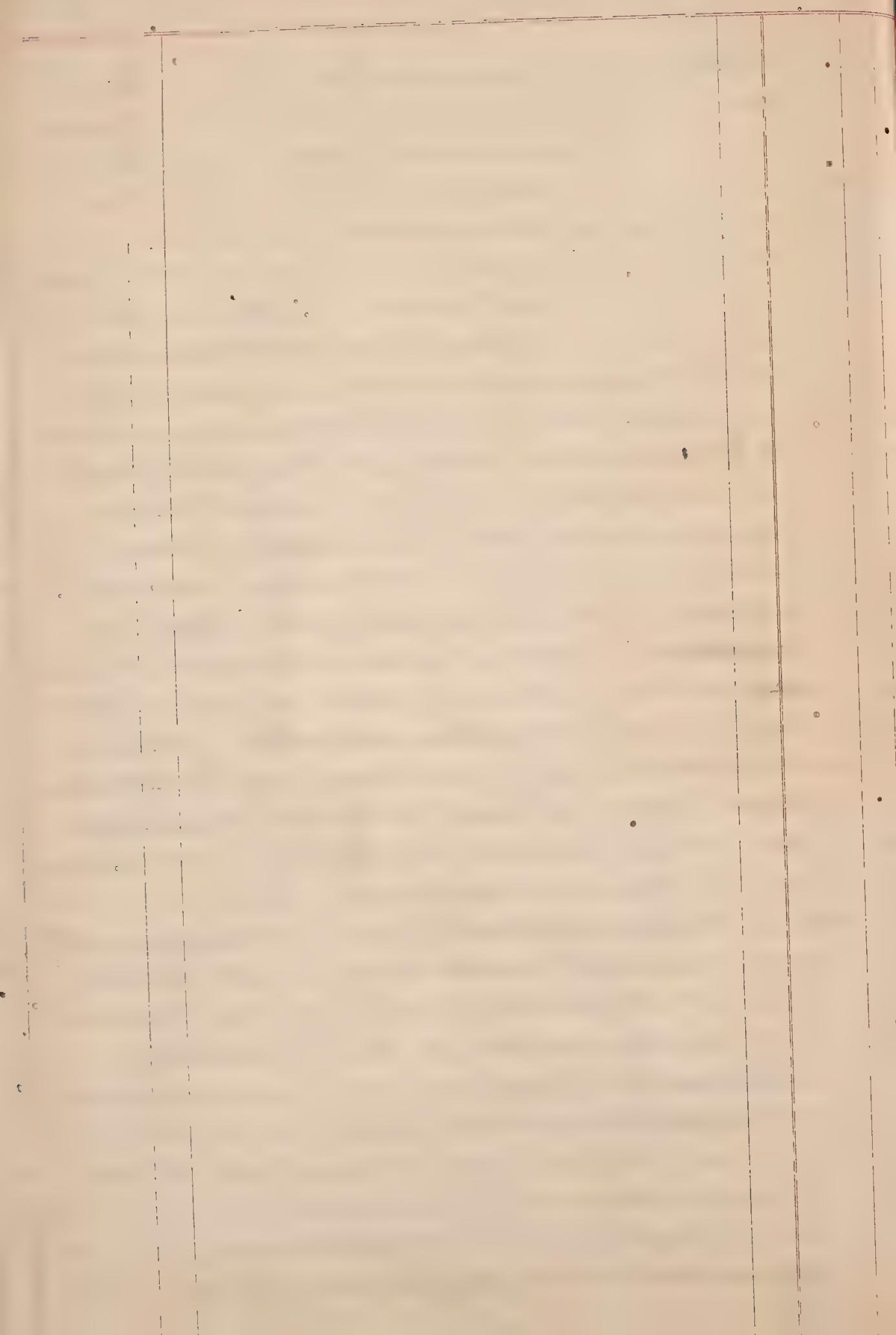
Mrs. sted yesterday that we might last evening have an opportunity of communion, and the gracious Lord beautifully arranged such an opportunity. We could pour out our hearts to each other, without hindrance. He spoke much together of holiness in connection with our love. It was true, she said, that she found this love sanctifying - had never read the scripture so carefully or valued prayer so much. But was this the broken mutton? I told her this love was of God, a faint of the Spirit, and it was every way fitting that it should tend to our sanctification. She acknowledged that it was God himself who had put this love into our hearts, yet - was it right to hope? I had preached lately on faith overru-

ing the world, and had spoken of covetousness as one of the things overcome by it - explaining covetousness to mean an ardent desire for something we had no reason to believe God intended for us. These words had deeply impressed her, and she had feared to desire our union, lest it should be foreign to God's will. Her ardent and self-sacrificing and unquestionable love conduced, - this activeness in the virulence of desire certainly indicates a very powerful operation of the spirit. I told her, that we had much reason to believe that God intended for us the blessing we hoped for. He had created the love & authorized the desire. Apart from our desires God cannot be moved. The greatest thing is to have desires that are from above not from beneath. To be truly consecrated & surrendered to His will. To be willing that he should dispose. Having this consecration there was nothing that required us to give up this hope. She spoke with most confidence & begged her to have the same faith. Said that God had shown me many wonderful things of which I had never spoken to any, and that my prayer was that he would show her these things, & that she might participate with me in all. Said that God promised that if two agreed touching anything to do it for them; & suggested that we should agree to say that God would make us both holy even as he is holy. ~~and see him in each other,~~ and love him in each other. Surely it was a bold courage that she loved in me ~~a~~ ~~for~~ what was I in myself? She spoke of her father. He was very much opposed. Had complained of my coming to the house so frequently of late (since I asked for Anna). She said that her sisters had told her that if she really loved me she should speak to her father and entreat him. She found it impossible to do this, feeling how much he was set against it. I said it was no wonder. Such a union would be quite contrary to worldly ideas. I spoke to her of Emma Morrice (her name whose death I was brought to the knowledge of the truth). But that love had nothing of grace in it - that is, there was no reference to God, no prayer. If God was

193.

pleased to make such an affection the means of bringing me to him self, how much would this love that had it, whole life in prayer be smiled upon by him. The trial of your faith is more precious than gold. In fact that our faith is tried is not a reason for doubting that our belief is warranted. Tell her how I had always been singularly dreamy - she had spoke w^tout of this abundance of my heart in 1857 - had afterwards suppose^d that the hope was altogether vain. Spoke of the verse for meditation 1 John III 6. She said she found her chief happiness in these meditations. She is spending the week at her sisters in the Fort. They are all there favorable. Nothing could have been more to my satisfaction than just this converse. I have a very strong hope that God will graciously bless it to her. Her self-distrust is a beautiful preparation for faith, and I trust that she may soon have faith in its preparation - perfection. My recent meditations I told her, had all been written with her in my heart, and she would understand in them what others might not. Each interview gives a new stimulus to the Spirit of prayer. It seems as though deliverance could only come supernaturally. viz. that this interest is identical with that of my missionary life.

June 2. A surpassingly sweet season of communion with her last evening. It is most evident that the Spirit of God has wrought very powerfully in her. How near the Lord was when we were nearest. I spoke to him in whispers, and to her at once. Love divine rested upon us and penetrated us. She asked if there was not a passage saying Shant we have known blⁿest after the flesh, yet now no. Explaining it to her, reasoning over wrong opinion that she had. Oh that the blessed spirit may teach a what is the spiritual body. She complained that



194.

she had very little opportunity of being by herself where she now is; and longed to return to her father's that she might be in her own rooms. Yes, but it was a kind arrangement that gave us these exquisite seasons.

4th

Last evening, as soon as we were alone, she told me she had something to communicate. Her father had been speaking to her sister about me, and intimated that it would have been well, perhaps, before answering me as he did, to enquire what I proposed for Dora's support. We rejoiced greatly in this token of forbearance. Told her that when I asked her to be mine I was of course prepared to do whatever might be practicable, for our support. I now worked as hard as anyone, without compensation, loved work &c. But I must let God choose all my steps. I was consecrated to the doing of his will, and felt that any defection therefrom, would be disastrous to me and to Dora. He had led me in a strange way, apparently most unpromising, but he had all along given me precious intimations that the path would issue at last in highest good to me and to the world. It was a small matter for him to remove all pecuniary difficulties, and he would undoubtedly do it. I felt that I must still trust in Him, still walk by faith. She said to me that this was her own desire. Had hesitated whether she should tell me that, and if I had not come that evening would have taken it as a providential intimation that she should not. Yes, we would just trust. I told her that there was nothing on earth more beautiful in the eyes of God, than this self-surrender, where there was such an ardent love and vehement desire in our hearts. This showed clearly that it was his own love that dwelt in us. We afterwards had much delightful, - precious communion, a third heaven. Spoke of the 134th psalm of

of John III. 9. the hidden manna - the manifestation of the Son of God, the descent of the still Teruahom. I will write upon him the name of the holy city, the transfiguration, { a body like unto his glorious today. } God is the strength of my heart, God in our physical preservation, globules of blood, God manifest in each to the other, His love in our hearts. Speak of the strange fact that in so many years we were near by ourselves. Of the Friday Tuesday evening when I told my heart, and who took her. "I am not worthy." - Neither is he; his the worthiness. Described to her my day, and she hers. We knew just how often we all many hours of privacy daily. How delightful to speak to God when in such blissful juxta position, to bring him into our most intimate love, - to see each other in him and him in each other. This was none other than the gate of heaven; nay, inside the gate. The beauty of it is that in this very bliss there is a sufficient trial, an honoring of God, a sacrifice none the less acceptable to him that is made without hands, made with rapture. Hers is he and others did not know how to reconcile so much patience + resignation with fervent love. They can not of course appreciate the divine element.

5th I am filled with admiration at the beauty and glory of the last week. How little could I have anticipated such rapturous seasons - such opportunity of casting my inward thoughts, and of learning hers. How the Lord has led us with the love of each other's hearts. He a sun overshadowed us like a cloud. Baptized as men with divine love. Yes, God in each, in both. His hand so charmingly manifested in the arrangements. So many measures taken to bring about these meetings. He has gone wonderfully beyond what I dared to hope in the sanctification of Maria. His attainments are singular. I dared not hope that the work would go rapidly. The blessed thing is that all our love is

196

sanctifying, and we pour into each other's heart like the Holy Spirit in all our communications.

18. I feel painfully to-day the pressure of my present situation. If I love her, and desire to make her my wife, how inconceivable that I should be doing nothing to obtain a means of support. Is it not a kind of mockery to be waiting on Providence? Then it must seem right I not really to take some steps? But what? There is the new paper, the burden of which will come chiefly on me and the salary be given to another. I can not do anything there. Where then? Woe unto me, if I am not guided by Providence in every step of this thing. Surely God is able to solve this great problem, - how to find means of livelihood for her and for me without prejudice to those principles to which I am consecrated? Showers of gold have been descending on this city, Natives and Europeans are rolling in wealth, such material prosperity never came to any city before. God forbid that I should desire any of their succor. The supernatural liberation is that for which I long intensely. But there have been 16 years of steady disappointment. Only he that trusteth in God shall not be confounded.

19th Circumstances unchanged, but fail in lively exercise, and both of us happy in the assurance that one love is God's love. A sermon on praying well on Tuesday troubled her somewhat. She delights in prayer and spends many hours daily in it. But think him, His will of God required a cessation actual prayer; her conscience was wounded - times passed in other occupations seemed sinful, her heart condemned her and she lost faith. I spoke to her on the subject Monday evening. The next day her faith was all right. Everything shows that God is answering

prayers for her sanctification. We had heavenly hours last evening in a prayer meeting and afterwards. All hearts are all shining with the assurance that God's love is in our love, and is lovingly superintending all the interests of that love.

11th Last evening was beautiful. Many more there - chiefly additions, - yet we were together the whole evening. Constantly left together - as though all felt there was something precious in our love. The hand of God was beautifully manifest. 12 times thrown together - different positions & circumstances. My soul has been swimming in love joy and gratitude ever since. Her father seemed to have no objection to us being together by ourselves. This is encouraging. The Lord is carrying forward the work of love and faith, even every day.

12th The loving kindness of God continually reneweds towards us. Today is the great day of the Maharram, when 10 or 200000 people will be on the Esplanade, and there, if God will, I preach. We have had John iii. 23 for our text to-day. Oh that we might receive to-day. Deliverance must come from God. She has spoken to me of remarkable answers to prayer received by her. She said last night that formerly she feared to be too confident but now she had been taught to leave her heart before Him. She could not be over confident in Christ.

Last night precious communion. It is wonderful what deep things are seen in by us in common, how real, & the inspiration to them. She recognized foundation stone of our mutual hallaced intercourse is that one love is God's love, & that our mutual mission is to reveal Him. She assented at once when I said that God was nearest when we were nearest. And I speak to him as dwelling in Dora and dwelling in me. Only in one quarter is there recollection of our love, a. station unwilling. She asked her sister if she had not got over it that

stupified affair. She answers - No. I will never get one it said Dora to me. I said 'He turneth the hearts of men as the rivers? She. He ruleth in the kingdom of men. The Most High ruleth over all:- I am always happy, she said. ... The monsoon has not yet set in: hopes not yet

25th. Dora has had to bear some hard thing because she spent an evening at her sisters when I was there; and I am made to feel very keenly the singularity of my position. Penitless, having not the shadow of a provision to offer, and yet seeking her husband. The monsoon has set in: there appears little likelihood of the day of the Lord being soon; and there is not the slightest intimation in Providence of any change by which I might be able to give her a provision. Here then is where faith has brought us. This is the victory which overcometh the world even our faith. - He told me last evening off precious truths on the subject of justification, - The Lord's own Right hand saw as never before how utterly impossible it was that anything should proceed from ourselves. Told her that even the angels had nothing of their own to offer, and that man's apostacy just consisted in the idea that he could do something in his own strength. She asked me, not to be where she was going to night.

26th. The monsoon has now set in. Last week we were fatatively sheathes, but now none. There is no sign whatever of deliverance. The light of life abideth not to us in a dark place. No man lighteth a candle and putteth it under a bushel. Yet God see me to do so sometimes. With Christ for instance. From 12. to 30 years of age he was beyond all his contemporaries in sacred knowledge, yet lived up obscurely all that time, and when he came forth as a teacher in Nazareth, people scouted the idea & indignantly rebuked him. Moses was a burning and a shining light, yet

was left 40 years tending sheep in England. The expected has not been announced; my relations with Anna have not been reported. The Revival continues in America. Much good there.

authority in England.

28. A few minutes precious communion last evening. Said she last week had been trying; she had been fretting and impatient, because of our separation, but yesterday her faith had been in higher exercise than ever before. Told her that I was wishing to see God's love (God is love) in all the intermediate steps of our affair as well as in its beginning and ending, in all these delays. Love had chosen them all; expressions of favour & trial of our faith precious. Afterwards there was a meeting conducted by me - her father present.

30. We have come in our reading of John to that most glorious verse in the Bible III. 12. No one hath seen God at any time. God is a spirit. Man is a spirit. Man was never seen. He is seen only by means of his body. God is seen never. If we love one another with Christ's love, we need not give our thoughts to any far away man of God. He is nigh us. We were formed for his spirit. We are redeemed to his spirit. If we love one another, his love is perfected in us. I feel that this wondrous word is this day fulfilled. The st. g. cometh down from God out of heaven.

July 3. . The weeks go by without witness in any change. We meet few & quen fly. Have occasional opportunities of speaking of God and our hopes, but there is no sign of any alteration of circumstances. I remain without means, and do not take steps to obtain them, give no indication of my desire to obtain an income of any sort. I am likely to remain without them. There is faith: That we should just wait, hoping that God will by some wondrous method remove the difficulties. What intensifies the trial of faith is that 15 1/2 years of

unsubsidized missionary life has been without any result, without conversions; that the great majority of those who hear me preach, know nothing about my being unsubsidized; that the Gospel does not deny the right to live by the Gospel. Still, I must be led and will be led. It is more than my life. It were better for me to die than to get beyond the Providence of Christ. His love is a sufficient foundation. He knows well enough what is demanded for the fulfilment of my life - testimony, and will not let his servant make an unnecessary sacrifice or fail to make necessary one. Maria said last evening she had had a great enjoyment in reading the parable of the importunate widow. told her that this widow was, doubtless tried by sensible people who pointed out to her the absurdity of entertaining such hopes, and exhorted her to have a little common sense and give up the vain hope that a judge so unrighteous and ungodly, more ready to oppress than to relieve, would vindicate a poor unfeared widow. She thought that all difficulties in the way of establishing the new paper may be removed in a few weeks. I hear the opinion expressed that religion was never at such a low ebb as now in Bon-bay. New difficulties have arisen in the Nuggier field, by the discovery that the native Christians are marrying their children to the heathen, with healthful risks, in some instances, the children being not grown. The fear of having their daughters in their hands overrules all other considerations.

Extraordinary excitement and speculation in the share market. Yesterday, millions were made: 100 persons found themselves rich at evening than at morning, perhaps a lac of rupees each. So the whole community is divided into shareholders and bondholders. My friend Mr. Fraser received a share which he can collect

201.

an advance of Rs 35,000. I came home perfectly happy because I had had some minutes precious conversation with Dora. She promises to show me her diary. The Lord is flinging fortunes

201.

an advance of Rs 35,000. I came home perfectly happy because I had had some minute precious conversation with Dora. She promises to show me her diary. The Lord is flinging fortunes

201.

an advance of Rs 35,000. I came home perfectly happy because I had had some minutes precious conversation with Dora. She promises to show me her diary. The Lord is flinging fortunes prodigiously around among these heathen, & could easily take away the difficulties of my poverty; but I know well that his thoughts are better than any foolish fancies of mine and that he will remove my barrier that shall not affect the integrity of my 16 years example.

8th Received last night a great treasure. Her diary from June 12th to the present. That I might know her special difficulties & conflicts - and counsel and pray accordingly. There is something in her experience reminds me of my fits before December. Constant self-searching, not a hour to be spent in Christ's all-sufficient love. Yet there is more light in it than there was in mine - & great hungering & thirsting.

10th Gave her last evening something I had written suggested by her diary. In this I endeavored to set forth the veins that have been so full of blessing to myself. May the Spirit to whom these glorious truths belong, help her to grasp them - and enter by means of them into perfect life & enjoyment unspeakable. Had not a single opportunity of private converse with her last evening. Was told yesterday that Dr. Leopold who was expecting to be the editor of the new paper, is thinking of going to the Deccan as a missionary. This might make an opening for me. But who knoweth the mind of the Lord that he may instruct him. Let me wait for the Lord's thoughts which are not as man's. To-day is communion in the free church. Evening La Bata. Find myself much oppressed; downcast; many tears and strong crying to God. The special cause. All things continue as they were. And just this is the case. I have been hearing within a few days of many of my friends and acquaintances made rich within a few days. Happily

202.

told us yesterday that he had been made rich by shares given him without application on his part. gifts bestowed freely on the right hand and on the left, and the least of this would remove my difficulty perhaps. But no body thinks of me in this connection for they suppose me dead to the world. And am I not also for me and Dora if I were not. God forbid that I should desire their desires, or have any hope on their dependences. I am committed to a life of faith; the good that smiles upon me is with a thousand worlds, and the temptation is to grasp at it without waiting till God gives it. God help me. Oh thou burden bearer, bear my burden for me. Help us to abide in thee and be happy in thee.

Tuesday 12th. - Last night and this morning in one of my old agonies - anguish of spirit almost insupportable. This is just the climax which I have been approaching for some days. I think I see now a faint, not sufficiently extinguishing, God, the love of God as the soul ground of my confidence, but a good deal on the expression of it in Dora. My faith is surely not perfect, when the Providence of God with its restraints is felt to be so painful. His commandments are not givens. I read to day; and his commandments are expressed in the allatments; and it is every way unbecoming, and inconsistent with faith, for me to kick against the pricks, as I have been doing it in spirit. Had a few sweet words with Dora last evening before the meeting; she told me she had found a great blessing in the thoughts which I had written and given on Saturday. After the meeting which I conducted, I was thrown into great distress by having others come between me and her. This will never never do. My faith is not what it should be. If I had just rested in the assurance of God's own faltering love, I would have been

203.

saved this cruel sorrow.

14th Last evening inexpressible happiness and still. My heart was & ever more ravished. Sweet talk on the subject of sanctification. Have promised to write something for her weekly, to help her in pressing on to God, by His grace. Every thing so beautifully arranged last night. And I have a charming prospect of being with her much of next Saturday. Dear love omnipotent, graciously bless us then. May we have delightful experience that infinite power, wisdom, truth and goodness wait upon my love for her and upon hers for me, and that the interests of our hallowed love and thy glory are identical. May the spirit of our love be the Holy Spirit and us & them always.

15th Joy unspeakable, though circumstance unchanged. A powerful revival in America dating from the week of prayer first in January last. On the 1st day of that week gained ^{the} let into my heart this tide of love for Dora with hope. O thou God of hope, bless us to-morrow. My heart is this morning overflowing with hope, joy & love, and I have a special visitation from above. I have found it very profitable to call to mind the difficulty I encountered when I began to walk in the way of faith Dec. 11th. and how I got the victory.

17th Yesterday we ... together. - A day of heaven. No words can express the blandness of our communion. But words of God and Christ, as much as of each other. How much I told her of what the Lord has told me. She asked me once to pray for her and I did so, even to Him who was present in us both, and whose love was filling us. I asked it ... to fill her with Himself. ... the he. holy & he is holy, perfect as his Father is perfect, to redeem her from all evil, that she may abide in her heart by faith,

207.

that she might be strong in faith, be guided in to the knowledge of all God's Word, 'as thou Father art in me and I in thee that they also may be one in us, made perfect in us, that the love where with thou hast loved me may be in them and I in them, Jesus in us, manifestly.' Said her friend urged her to speak to her father and insist upon his consenting: asked me what I thought. Told her to make it the subject of prayer that she might be directed, and afterwards if the Lord plainly gave an opportunity to avail himself of it in his help. But after all our help can only come from above. I must have some means of supporting her and God only can give me this. Oh I am sure he is leading us, perfecting that which concerneth us, and has full in view an hour of blessed deliverance from all that belongeth.

10th. My thoughts are drawn to Sunday the 9th of October, Day of Atonement. 3rd years from 12th Apr 1861. when American war began. The time of feast of tabernacles (as in 1 Kings 8) completed.

11th. How wonderful how many blissful opportunities the Lord concedes. Last evening again hallowed communion. Gave her my diary of 1815. May the Lord give her the same glorious experiences, and much more, even all I have, since attained to. Am full of joy and hope. Have some more of her diary.

12th. How divine was present in us last evening, with sweetest opportunities. All our private intercourse in prayer; prayer to him who is present and in him whom we abide, we seemed to be filled with the fulness of God, in being filled with the fulness of love. (Just before I wrote this morning, I was dreaming this dream: I was in a place of meeting. The apostle Paul was accustomed to preach there morning and evening. The people were

aesia bed. Paul came in and instead of going to his pulpit came to me, and with a very winning smile asked me to preach instead of himself. I declined, not having made preparation. If I remem.
ember right he said "No more have I. He went on to say that he would begin and offer prayer; meanwhile I might think over some subject, and perhaps be ready to preach. I thought at first it was almost too bad to hinder the people from hearing Paul, but then he would preach in the evening; well, I would preach. While I was busy, trying to find some text, I awoke up.)

27th Had this evening, by appointment a conversation with Mrs. S. her elder sister, who was commissioned by the father to speak to me with regard to my relations with Dora and express the very deep distress that was occasioned by our continued intimacy. It seems a letter arrived from Mrs. Raith's sister in Scotland in which she very strongly urged that my proposal should be acceded to. This excited Mr. Miles very greatly. It seems he has often been threatening of late to write to me requesting a discontinuance of my visits. He is very strongly opposed to me; because of the disparity of ^{my} age & Dora's. But it would appear that this objection is not absolute - by itself, not insuperable; otherwise why should he have wished Mrs. S. to speak to me with regard to the question how I proposed maintaining his daughter. I told Mrs. S. how well that my love for Dora was a pretty good guarantee that I would not be unkindful of her comfort and well being; that I was ready to do anything not inconsistent with my profession as a missioner of Christ to maintain her; but that I felt the necessity of being guided by Providence, and was sure I would be. She remarked, justly, that I could not expect her father to look at the matter in the way in which I did, that the faith that

would do for me would not do for him. I asked her to tell her father that I had no thought of bringing Dora into the condition in which I had been a living these many years; that I had never considered the rule I had been following applicable to a married missionary; & believing it to be the will of God I should be united to Dora, I was quite prepared to avail myself of any suitable means that offered. Ah yes, but whence these means! All unhelpful must come from God. I see not a single step that I can take until tho' at the very moment when all expect me to take some step, and when everything appears to demand it. I feel that this is a crisis. Dear Lord no more delay. Defy not. A friend indeed is a friend indeed. My need is instant & I have no friend but thee. Mrs. I shake of my marrying Dora against her father's consent. I count'd the idea. But he said he and all his married sisters had done so. As a rule he never consented to the marriage of his children. He is a man of morbid fearfulness; of a strange idiosyncrasy as others I allowed. Almost nobody but myself visits the house, outside the circle of their relations. He repels every body. He threatens to send his daughter to England.

29th I have been informed today by Mrs. S. that Mr. Miles declares his absolute and insuperable opposition to the marriage. My age is an insuperable objection. He knew well enough the said I that I did not propose to bring his daughter into the same condition of life in which I had been; loving her, I would seek to make her comfortable; this is not the consideration; my age suffices. He has distinctly informed his married children that if they favour my meeting with Dora, he will not allow them to cross the threshold of his house. His daughter may not marry me while he lives; if when she becomes

207.

age, she resolves to do so, she must quit his house. He wants to know what I mean to do with regard to visiting his house; wishing doubtless that I should discontinue my visits. I spoke with Wora. We were neither of us disposed to take any step in the face of his opposition; and agreed that we should cease our intimacy until God was pleased to put an end to this trial. I have accordingly written to him to express my regret at the distress - however unreasonable - caused him by our intimacy, and to assure him that I would avoid all communications with her that might be disagreeable to him. At the same time I told him what had been the attitude of Dora and myself during these three months. We were consecrated to the will of God, to suffer that and to wait for that; we walked by faith; if God had purposed He would in His own time and way bring about an union, we ourselves would take no step in opposition to his little child's expressed will; we would abide God's time. The result has been peace, cheerfulness, contentment. Whereas a different result of such disappointments was commonly witnessed; viz., sorrow, discontent and melancholy washing away the health. We had hoped that he would be satisfied with this in opposing an & contented and dutiful spirit. I spoke also on the subject of the disparity of age. Not by way of rebuke but in a spirit of frankness. Evidently deprecated any estrangement between his family & myself, after 15 years of such intimacy and mutual confidence. It would be painful, sinful. I should not be in the least surprised if a letter came tomorrow, asking me to discontinue my visits.

July 31. Tiffly, no letter came. I hope none will; so I may understand he does not object to my visiting on the terms mentioned. Met Dora last evening at her sisters, and the Lord

208.

graciously removed my burden of sorrow. We could look over love at all events. Mrs. S. said, 'perhaps he will see in time the folly of opposing his daughter's wishes.' Their carriage broke as they were going out of the compound; they had to walk, and I accompanied them. I said to her we must trust in God. She said, 'We have no other resource.' I came home full of quiet & thankfulness; for things had been looking very dark to me, and I had anticipated many days of gloom and sorrow. In seven months from tomorrow she will be of age. 17 years to day since I left America. These years of waiting have been like the years of old dispensation, the 4000 years ante - Christ. The promises were then understood to speak of me just at hand, like thoughts to find the Deliverer when I was born; ages rolled on, new promises were given, brighter, fuller; and disappointed expectation had to content itself with the compensation afforded by more and more exalted vicents of the blessing.

Aug. 2. We are to forget not all his benefits. Let me not be unmindful of the kindness shown in the present dispensation. Were he to say, I make no further opposition; as soon as you are in a situation to support her, marry her. It is possible that I would be greatly distressed, worse than now even. I would feel that all defengled against me, and all were looking to me, and God's delays would be insufferable. I would be crowded with confusion at the manifestation of my helplessness. When God is pleased to put me in such a situation, he will make haste to overcome the present opposition. Of course there is another contingency my first dream—but that seems to be out of the question now. Let me then see the gracious hand of God in all this. He does not harden the heart, but neither does he yet endue that hardness, and it is consideration for us that withholds him from doing it. Meanwhile

209.

I am sure he will carry rapidly forward the sanctification of Dora and myself. We were together last evening and not together, almost strangers to each other. But she kindly took a rose out of my hand which I did not offer.

6th We are reading the 25th Psalm; and our verse to day is, He shall pluck my feet out of the net. What a delightful assurance. It is his Providence that has brought us into ^{the} net; His love; and that love is fast preparing a higher exhibition of itself in our deliverance. He himself is with us in the midst of this entanglement, and it can be no net to him.

7th 1862 may as well be connected with 1864 by the experience that dates from Nov 32 162. as with 1866. 1862 was a great prophetical year, and its fulfilment appears not in the external world. If internally then the development of this experience is what is required. 1864 was signified not by any fulfilment of 1260 solar years; but by one of ^{lunar} years, and one of prophetical years. 1862 had the 1260-1290-1338 solar years 1290 lunar years. The 11 days of feast of Tabernacles observed by Solomon at the dedication of the temple, and which since diminished by the diminishing sacrifices increased on the 7th day in numbers - point to October 7th. In the midst of these the Lord's work was revived.

8th Some new blessings seem to be germinating in my thoughts, since yesterday; o. a new harvest from Old seed, at hand. It is for me; the air, wind, earth, clouds, sky, all visible things are for me, for him that dwelleth in me. so that I could be incessant communion with him. His throne is prepared in me, and all things are to bring their tribute there.

12th Dora was very sad last evening. She had opportunity of learning what had occurred. Something mid-

210.

211.

Yes, said I, you can do this too; I mean to be happy tonight. She was referring to the precious moment, when the unclean spirit beset me. We have been reading a beautiful book, "Chronicles of the S. S. family," where, in connection with its principle, love and sacrifice and then after years love triumphant are represented. It is now a month that our liberty is abridged - but the days pass (with some exceptions) but sweetly, happily, hopefully. Cassidy, her brother in law, writes me: "We all feel very much for you both. But hope lifts up the future with marvellous bliss, not all to be realized, you know. Let all kinds of strong uninterested affections from Kora overwhelm his whole soul. He will give way to this, if it be properly managed." he are reading the 103rd Psalm and etc., chapter daily. A by help will come from on high, and not in this way in which help would ordinarily come. My hope still attaches itself to Oct 4th.

25th God has not willed that I should lose anything by my many years of faith. I seemed myself to be drifting with the years far away from every such possibility as smites upon me now. In '47 that I should have loved and married a loving Kora would have seemed to the world and the Church all right. I committed myself to her and she led me over a great Sahara of years that seemed inexorably to separate me from such love. May we both be sanctified by it. She told me last night that she is now so happy; in rejoicing in Christ. May God give us to be perfect in love according to his own conception of ^{perfect} human love.

Sept 2nd. Self-will and other sinful habits of the mind tell by degrees upon the very constitution of the mind, so that when made holy its moral action is still inferior in some respects to another holy mind not so injured.

God recreates us after his own image, but without destroying our identity; individuality remains; our existing characteristics are not annihilated. In the kingdom of heaven, there is diversity as manifold as in the world. I may then do things that may be better done by another, have a higher moral worth, and yet I may do them without sin. The law of my nature abhors the insidious in my works; and those of my brother in his; and there may be more of moral beauty in his than in mine. It may be a moral act according to God's will; B an act that God prefers to A, and C one that commands itself in the highest degree to God. If I get a glimpse of A, and do it, I am not; though afterwards I may see that B or even C were possible. It is well for me to reproach myself that I did not look higher; still God will not impute iniquity unto me.

9. My friend Hornsby left today for England. Said he owed much to my example! We have not had any layman more missionary in his spirit and life.

The day of atonement was the only fast day appointed by the law. On that day alone the High Priest entered into the Holy of holies. On that day a covenant was made for the whole years runs. On that day began the year of jubilee.

10. The day of atonement was undoubtedly the greatest of all Jewish feast days. Its place just before the feast of Tabernacles is noticeable. 1845-6 & 1850-64.

First the private fulfilment, then the Jubilee occurs four weeks from to-day.

11. The 26th September 1849 when I learned about the feast of Tabernacles, was itself the Day of Atonement. There were not three great Jewish feasts as people say but four. There was none greater in fact than the Day of Atonement.

213.

It was greatest when it introduced the year of Jubilee. The coming Day of Atonement is the 49th that has occurred since I was born, and consequently my jubilee then begins. It is expected that all comes with England will be completed before then. Maria told me last night that a year or two ago she burned up all the letters I wrote to her in '59 when she was in Poona, being irritated by my coldness and neglect for her. How wonderfully the Lord was working in her heart known to me. Of late we have had delightful seasons together, though always in the presence of others:

18 She asked me the other day to return thanks to God for the many blessings lately bestowed on her. Thus I am encouraged by evidence that the Lord is hearing and answering my prayers for her. She is reading Upham's Interior Life, the book that was so profitable to me. Her father lately said that he thought he had been too hard on me. I find that a special steamer leaves on the 10th of October for Sue J. It will be 3^{1/2} years from the outburst of the anti-war, and from the termination of my teaching in the Miles family.

• Sep 25 In spite of myself and many causes of harshness I have much sorrow in the last day or two. If I had a clear view of the days, a good hope that this day fortnight would not fail me as so many trusted days have, I would be happy enough. But things at times look very dark, and tears are my continual meat. The source of my depression seems to lie too deep for my sounding. Mr. Miles said lately that he had been improperly harsh with me, had treated me too severely.

27 Last evening before the meeting at Mrs. Howell's Maria

214.

took an opportunity to say to me that if I wished to make her happy this week, I would show her less attention. She says she is constantly harassed by remarks from all quarters. She is told that she is a hypocrite, and that I am one. These remarks seem to be spiteful, though they are from her sisters. They blame her for allowing me any liberties at one time, that I would not take at another just as though lovers were under obligation to be as demonstrative before others as when by themselves. I was much distressed and slept none last night, being slightly vexed with Dora's withdrawal. It now strikes me that I have forgotten in a measure the word I gave to the Miles. Yes, I feel that it has been so. Dora would be so we well much more reserved, but lately have fallen into the same freedom as before. Doubtless I am to blame.

30th This has been to me a dark week - many fears - burning anguish - chiefly through the vexations, activity & sensitiveness of my nature, making mountains out of molehills. I thought I could see that Dora was not of late so earnest about growth in grace, as some time ago, and I was bitterly disappointed that God did not seem to be answering my prayers for her. Last night Thursday I scarcely noticed her as she had requested. She was singing a song, and afterwards called my attention to these words 'constant as the diamond's shine'. The Lord directed her, for nothing could have done me more good under the circumstances. Without these words, I would have returned, the prey of a fermenting imagination! - The Persian Gulf telegram has been completed, and a telegram has been received

215.

from Teheran in a single night. The line thence to Bagdad will be completed in 10 days. It is said that there is a line via Tiflis to St Petersburg. Thus even now, or before my 9th of October, we may be in communication with Europe and almost all Asia.

Oct 2/64. The dark cloud that began to settle upon me Sep 21st more markedly Sep 26th (both significant dates) came, in its maturity last evening. Yesterday the 1st. of the 7th month, the Feast of Trumpets I have had no such unhappiness except in the first week of May last. A frightful coldness, studied, calculated on the part of Dora. It seems as though all were unpunished. And I have been seeing of late that my prayers for her were not being answered. I find in my Christian life of great periods of intense anguish. There was the agony of the beginning of 1844 introductory to my finding Christ. That of the autumn of 1845 introductory to the life of faith. That of the 29/48 and so onward. That of Sep 21/50 and onward. That of 52/53. That of April 1/56 and that of 1864 occurring at intervals through the 9 months and now approaching its acme. These words came into my mind this morning. A woman when she is in travail hath sorrow; but her agonies were a soul-brace, and the resurrection, a world-deliverance. And I cannot but hope (though the hope has no power to disipil the sorrow) that my time for deliverance is at hand. My intense desire and fervent prayer is that I may finish my course. To be at the end of it.

With Elijah under the juniper-tree, Let me die - wherein am I better than my fathers.

3rd The truth has at length flashed upon me - & I must have been expected that I would prove my

sincerely by doing all I could to remove the difficulty on my part. I gave them perhaps reason to believe so do this when I said to Mrs. & the sister, that I had no thought of making Dora share my poverty; and that if it were likely was to consult I would place myself in relation with somebody that would give me a salary. I afterwards felt how all but impossible the course was to be, and how absolutely I needed to leave the matter entirely with providence. Well, she and her friends perhaps anticipated that I would use these obvious means. And after the lapse of so many months it is evident that I have done nothing and am doing nothing. I can well understand accordingly what painful remarks have been made to Dora about me (she intimated as much.) Doubtless they have said to her, 'He has a baseless your confidence, pleased himself in seeking intimate and confidential intercourse with you, injured you by giving impressions to the public in this way of a kind of enjoyment with you, and has after all failed to give the only tangible proof of love that could have been expected from him. He has taken not a single step to put himself in a situation to support you. His conduct is unjustifyable, and you own it to yourself, whatever your feelings may be, to draw off at once from all confidential relations and treat him with coldness and distance. Otherwise your reputation will suffer grievously.' I am sure they have spoken thus to her, and doubtless she has herself felt that there was force in the remarks. And what can I say to all this? To say that I am waiting for providence, that I'm walking by faith, will only make my course appear more absurd. They will say, Providence has placed means within your reach, & you're not using

214.

do more. The secret of my life can be told to none. No one can understand how essential to my mission it is that I should be guided in all these matters by the clearest indications of Providence. Now if next Sunday evening disappoint me, it seems as though it would be my ruin.

9th Oct This is the darkest, heaviest week of my life; I feel quite crushed. This perhaps is another indication that Sunday is to be the long desired day. To the end I am made to feel that I am the object of a curse. Made confirmable unto his death. His work unto the end.

9th The 9th of October has come & it is a day of as great anguish as I have ever known. Yes I never knew a greater trial than this. If it is to bring me nothing, Fairly it might bring me release from earthly trials, rest for the weary. Hope and hopelessness are about equally balanced in me. I feel God has taught her to treat me with this cruel estrangement even as he taught her to give me all these tokens of love. I have only him with whom to do. She appears herself very unhappy. Yesterday for the first time in my life administered baptism by immersion. The baptised was Mr Jas Morris, her brother-in-law. This perhaps is singular as occurring only now and just now. To-day I partook of the communion twice once in the Free Church, once in the Evangelical Church.

11th Yester day of course passed in anguish and vanity. Last evening there were smiles and pleasant words between Flora and myself. She looked pale and seemed to have been suffering. It is publicly stated that there is at this moment telegraphic communication with England, via Tchefan, Tiflis, St Petersburgh etc. Only the expenses so great that except in an emergency the line is not be-

218.

use & the 18th of the moon + month (feast of tabernacles) is on Saturday. I have but a shred of hope & a galling through this month.

16th Last evening she handed me the following letter : My dearest George, I have come to tell you all that comes my heart, all that makes me miserable. I am perfectly weary of leading the life I now lead, and am not at all satisfied that I am doing what is right. In my intercourse with you there is a great deal of secrecy, and when those about me, insinuating this, I feel guilty. Papa is as much opposed to our union as at first, and says if I am determined I must leave the house. Her manner to each of her leads to much talk and many ugly remarks. You perhaps have not heard so much as I have, and it is certainly very painful to be made the subject of everyone's remarks. If you could make up your mind and see the necessity of treating me as you used to long ago, it would be well. In company just to seek me out, but rather wait for me to come and speak to you, I should feel much easier, then half nice could be much more together as long as you make no advance. You know it would be useless to try and conquer my love, for it is one with my life. I do not see I am required to do this, but I can and will, if right, repress all outward manifestations. Dear George, I am persuaded that the Lord will not suffer us to be united, though he has given us to love each other. It seems to me that God requires of us this sacrifice, and strange today, my beloved, this feeling produces no stony grief, but a lively and unbounded confidence in our dear Lord. I feel the Saviour very near and very precious. All is hushed and still, & love reigns. My own, you have known and loved our God long long before I did.

You too must be comforted. You spoke of great distress of mind, and see it affects your health, and George, I must tell you, I am surprised. It is very clear to me that the Lord requires us both to live to Him alone; to find our all in Him. Dear love, I am resigned and willing. You do not know how selfish and bad tempered I have grown from being constantly spoken to. The general belief is that I am a hypocrite and do not love you. Now let this be the last thing that we shall keep all to ourselves. From this let me give no more occasion for any one to say that I am deceiving you and all around. I have prayed the Lord that if I have written this according to his will, an opportunity may be granted me to give it you this evening. You will answer me, my beloved, for I feel relieved now I have written and your answer may it strengthen and comfort me as the Lord hath taught me. Yours forever in love, Dorothea." This letter was immensely comforting to me, and my heart broke forth into fervent thanksgiving to God, with many tears. For the alteration in his manner, during nearly a month past, has distressed me beyond measure, leading me to fear that she had changed in her feelings. Everything in my situation and circumstances seemed to be armed with a power to inflict the most deadly anguish upon me by day and by night, when I was without the assurance of her love. And now comes this sweet letter, giving me just the assurance that I needed, and fully explaining all. In her love I have seen God's love; such as my nature demanded. While I yet doubted I earnestly and passionately besought the Lord to save me from delusion, and at what soever cost root up this hope from my heart before it got strongly rooted, if it was not fully from him. After the experiences of the

last 4 or 5 months, to have doubts forced upon me of the reality of all this, was more than I ever was able to bear. I wished myself dead rather. This letter then was the very blessing I needed. I have the assurance of his unaltering & inutterable love. The gifts of God are without repentance. He is not revoking his beautiful gift to me in her heart. This abides, even as he abides. He is love, and his love has made its home in her heart and in mine. And another thing. My most earnest, constant, passionate prayer all this year has been that God would sanctify her wholly, & show her all he has shown to me. And of late, I have been harassed with doubts as to whether he were giving a yea or nay to these prayers. Now this letter gives evidence that the Spirit of God is with her, and has been working powerfully in her, leading her to entire consecration, and a sacrifice such as few would dream of making. I have thus abundant reason to bless God. We had some conversation last evening. She expressed the same feeling that we would never be united. She thought she saw the purpose of God thus expressed in the fact that there was no change in my circumstances, leaving out of view the fact of her father's opposition. I begged of her not to give up hope and faith. Told her I was firmly persuaded that we should yet be given up to each other. I showed her some letters received from friends, referring to my unmoveable intention of marriage, congratulating me, and one of them kindly offering to make provision for my support until I might make other arrangements.

¹⁹ I cannot but hope that I have passed with a new dispensation. I am quietly happy. A sweet sense of the love of God. Revival of my highest experiences. Love inanimate, love between me and all my works and

221

words, consciousness of God. Delightful sense of his love for Dora. Trustfulness and gratitude.

23rd The delightful experience continues... my heart swells in love and joy modified by hope.

25th Love takes pleasure in any kind of work that has reference to the comfort and advantages of the object. To do anything for Dora would be more pleasant for me than to be myself cared for by others. Well, how wonderfully the proof of love appears in God's proceedings. He does for the loved one an infinitude of things, altogether beyond computation. Look at the physical organization, how many millions of thoughts are concerned in its perpetuations from moment to moment. Every hair of the head is a forth-putting of the perfections of God showing how he loves to task his powers in behalf of the loved one. Then all the universe stands related to each; to each there is a distinct system of relations connecting all things with himself, so that the whole universe exhibits that loving, satiable activity of God in behalf of each. May we not be sure that in blessing us ultimately, he will take account of the specific nature and requirements of each? Love does this. Not the persuasions of our nature; but all wherein we resemble him.

Oct 27/04. There is a friend of mine ~~Mr~~ Wiggins at present here on a visit from China, where he has been for 11 years. I knew him before that in Bombay. He has become very wealthy, & has no relatives. Day before yesterday he gave me Rs 1200 for the Am. Miss & and Rs 300 to expend as I pleased. In the course of conversation I told him of the attachment between Dora and myself and the opposition of her father. Yesterday he spoke to me again on the subject and

300

said he thought the opposition of Mr. H. had probably much to do with my circumstances through the disparity of years should be the alleged difficulty; and said he was ready to secure me £300 a year while he was in the "East," & £200 a year permanently afterwards. Here is generosity. The pecuniary difficulty is thus removed at a stroke. And our faith in waiting upon the Lord is justified. Whatever comes of it I am unspeakably thankful that the Lord has shown that it is not a vain thing to trust in him. I see very plainly the hand of the hand of the Lord in this matter. Mr. W. arrived in Bombay Sep 21. I met him there first Sep 26.th He leaves by the China steamer 29th. I had accompanied him to the English Burming-Grounds, and we were standing before Gordon Hall's and Samuel Newell's tombstones, when he made this offer.

28.th I this morning communicated to the son, George (who sent me that kindest letter May 9th) Mr. Wiggins's offer, and suggested that he should bring it to the knowledge of the father. He told me he had all along as opportunity offered spoken in my behalf to his father, but could never make any impression. The great obstacle urged by Mr. Miles is the disparity of years. I asked him to urge the offer in the light of a providential intermission. He promised me to do it. And now we are at another crisis. I shall probably know to-day whether Mr. Miles continues immovable or not. My earnest prayer is that he may be submissive to His will. That we shall be. But that we may be supported, and retain a sweet sense of his love; have his portrait to-day, providentially. My heart is very deeply affected by this remarkable proof of friendship on the part of Mr. Wiggins. During the 11 years he had been in

223.

America we have not exchanged a line. He is the most unpretentious, retiring shy person; the very one from whom one could most comfortably receive such a favor. he told me that if I ever wished to pay a visit to my friends at home, he would be most happy to pay the entire expense. It was this generous offer that led me to say what I then did.

^{sqdth} I am yet in suspense. George was to speak to her father last evening. Mr Higgins was also to see Mr Miles this morning, just before going on board the steamer. I parted with this noble friend last evening. I was longing to be freed from this suspense but must abide God's time. I praise him for the spirit of acquiescence he gives me, which may be put to a severe test. I had an opportunity to see the other evening that Dora's situation is in many ways a trying one.

With an air of malice her youngest sister said, "You know after you are of age Papa says you shall not have your own way. They are vexed with her because she does not go with them in their gaiety, and silently rebukes them by her careful walk. She differs from them all in that which they are least able to appreciate, a silent, submissive, self-sacrificing spirit."

4 p.m. A few hours ago received the following letter from George: "I had a long conversation with my father, but am sorry to tell you that he still thinks the disparity in age to be an insurmountable objection. I have however had a long conversation with my mother also, and I have left it to her to reason further with my father. Here is a further hint of your fault dear friend, but upon known whom you serve and you can rest in the conviction that if this thing be of God he will bring it to pass in a way that we know not, for His ways are not our ways. Believe me in full sympathy. This seems so terrible, that chapter. I am much more composed since I received the above letter.

The anxiety was very trying.

Was with her last evening. Sweet intercession though none of it private. My heart is full of sunshine to day. I am happy in the consciousness of God's love, and of Dora's love which is a particular form of the same love; and am greatly comforted that our faith has been vindicated so graciously by our God in our respect. Nobody, I suppose, thought that God would come to us in help in the matter of support, without any more than my part. I am sure that Dora must have been much touched & filled with this proof of his goodness and faithfulness, and especially with this token that our love is approved by Him.

Worship. Saw her brother yesterday morning, and learnt that all representations had failed with the father. I am kept from happiness as I should not have thought. I am now lone with man's help. I am shut up to God and must just abide his time. God gives me to-day a very delightful sense of his presence and of my oneness with him, and a joyous persuasion that he is teaching and will teach Dora great things. Psalm XLV

Love cannot be satisfied without a commensurate response. God is love. He loves with all his heart, and would be loved with all our heart. To desire, to love, is man made happy by the love of God; so God by man. It is a great error to overlook this. I am rejoicing to-day in the affection of it. My love is to speak every thing to God; for he is doing every thing to elicit it. I feel that I must love him with all my heart and soul; and am resolved to do so. Lovest thou me? O Christ. These hard questions bring me to the discovery of our unlovingness. I love, but so it willst love would call love! I see with joy that the faces of the cherubim were one to another; as well as how round the mercy-seat. They were beaten out of one piece, and were

one with the mercy-seat.

5th Nothing can exceed the loving kindness of God daily manifested to my soul. The trial to me although his love to me were my perfection, and it is. With loving kindness he draws out my love to him. I am sure of Him, and beings sure of him are sure of all. But I can see a bit ahead.

8th I was alone with her for a little while last evening, and it was a fierce trial I know I have had for many a day. A night of sleepless anguish. For she rigorously carried out the purpose expressed in her letter; and treated me as though we were nothing to each other. I spoke passionately to her. She reminded me of my promise not to seek her. Said it was wrong to trial each other in one way under the eye of her father and in another when away. Said it was useless to seek for happiness in this life. I spoke of the sacredness of our love, that it was from God, and that it was wrong to stifle it. She said - she was not stifling it. It appears to me, calling to mind her last letter, that she is really taught of God in the course she is pursuing, and that God is answering my prayers by teaching her that habitual control of her feelings, this self-denial when it is hardest, this singular force of character in one so gentle, so loving. My foolish heart accustomed to her kindness and living upon it, feels the privation terribly, and is ready with all sorts of unworthy suggestions about apathy, mutability. May God help me and heal me. I feel that this interview uncloses another chapter, puts another seal of oppression on my hopes.

9th The Lord when kindness and forbearance are beyond all expression, gave me last evening an implicit conversation with Mr. Morris, a brother-in-law and near

226.

friends, on the subject of family and Dora. what is near my heart. I was greatly comforted by his expressions of sympathy and by all that he told me of the family and Dora. Mr. Miles's words alone. The feeling of Mrs. Miles when I first spoke to her was that the Lord was bestowing a great boon on Dora. She said that Dora had been remonstrated with on the coldness she showed to me. It was doubtless from a high sense of propriety, but he entirely agreed with me that she carried matters too far. It was a very great relief to speak to him, and to see how warmly he entered into the matter, and above all to hear him express with so much confidence the conviction that it was only a question of time, and that we should be eventually united. She had been called a hypocrite because she did not speak to her sister freely of her love to me because she gave no such demonstrations as they would consider natural, they thought her love to me could not be deep.

This is a week of anguish; I know not if I ever passed through a week of more frequent and intense paroxysms of grief. Sleepless nights, with strong crying and tears and agonizing prayer. I asked God passionately last night to give me some comfort, some sign in a dream. Towards morning I fell asleep and dreamed that I was in a certain company with Dora, she one of many ladies (it was a marriage) and some of the ladies said laughingly that it could not be expected that daughters should always entertain the same views as their parents as to the choice of a husband; but Dora being appealed to laughingly said with great seriousness that a daughter owed submission to her parents. Of course she does. Would I wish Dora to think otherwise. Now her faith is not opposed merely to her marrying me, but to her giving me the slightest encouragement and strictly forbidding it.

267.

May God help me to see this matter rightly. I have been thinking of Sunday next, Nov 13, but am to day led to look to Sunday Dec 4. The ^{4th of Dec 145, was a great day in my life, the greatest, and remained excluded from the dates that point'd to Sep 21/47. Again the 1st Sunday in Dec 148 was the beginning of my discoveries regarding the miracle-promises. On the 4th of Dec 1819 I began the work of teaching in the house of Mo'at Miles.}

12th Suffering unabated. Perceive this morning that the 4th of Dec number will be just 50 days from the last Feast of Tabernacles, Oct 15th. There is thus a connection with Sep 21/50.

13th Sabbath. Beyond a doubt this last has been a week of greatest suffering I have ever known. Every gracious word of Scripture is sufficient to throw me into a paroxysm of grief.

'I will make all right. Leave things to me, let me manage them in my own way. Am I not thy friend? Is anything too hard for me? Do I not know all the peculiarities of the case? Shall it baffle my skill? I have the command of all resources, power over all combinations. I am all wise, almighty, omnipresent. Why make yourself unhappy before I have done with the matter? Why not give me in your time to answer prayer? Can you not trust me with the sole management of this concern? Can you not give me a few days, and wait patiently to see the end of my processes, knowing that there shall be no mistake, no flaw in them? Thus it p.m. I see need to hear God speak. I will keep him in perfect peace whose mind is stayed on me. How to leave the mind stayed on him, is just to have matters with him, to trust him with everything. It was on 13th that Sherman began his great march that brought the war to a close.'

228.

Nov 14th 1864. Why 19 years from December 4th 1845? Because 19 centuries of the Christian era. And there is some analogy between these years and the centuries. The years 1846 & 47 were years of triumph and joy, declining at the last. At the end of 48 came disappointment. In so entered upon the long unalleviated period of清淡, dark, blind waiting. In the 13th year (58) came the visit of the Am. Revival, and these revivals filled up the time till May 1860 when I had new and precious experiences, granted more distinctly two years ago. Or till April 6th when the Army war began.

16th On Sunday afternoon as recorded above my faith took the phase mentioned, and immediately I was liberated from the overwhelming anguish of many days, and have since enjoyed peace. How greatly displeased me on Saturday by a manifestation of unkind feeling, an unworthy prejudice against a dear friend of mine, one of the excellent ones of this place. I have determined to avoid her all this week. As in 1845 God did not answer my prayer till he had shown me my heart, so perhaps he will not answer my prayers without showing me what I have hitherto been blinded to. I think this morning with much pleasure, that God loves not the good merely but the bad such as I am.

20. Sabbath. Have not visited the house this week, nor seen a her except on a meeting when I did not speak with her. I have a kind of dead peace, for which however I am thankful. God is to a ^{her} a hall eighteen hours away. There is an end somewhere.

21. I have a very singular joy this morning, which I can only describe to the direct influence of God on my spirit. God is Love, and God is in me, and I shall certainly know all the blessings of soul. It was 11 o'c/69 that I began to teach in their house. And this 3/12/49

229.

- that my mind was started in such a significant direction. The Lord keep me from all hope that does not centre in him. He has shown me in the last 10 days that he can sustain me in the privation of Dora's company. Perhaps I needed this experience...
23. I am much impressed with the parallelism of dates between this year and former years, particularly 49. Jan 4, Feb 13, March 20-25, May 3, May 6, Sept 1, Sept 26, Oct 8, Oct 15. And there remains Dec 3 & 4, also July 24.
24. How many and as striking providences seem to debt at my thoughts on Dec 3 & 4, as drew the m to left 2/3/59. And the one date stands related to the other. In view of the marvellous manner in which God by these parallels has thrown the evidence of his own work into all the events of this year marked by spiritual dates in this diary, especially into all the links of the chains by which I am bound to Dora, I desire to honor him with a bound less in questioning confidence in all things, come what may.
25. The two remaining lines of railway to connect Bonny Bay with the interior, are completed this week after 5 or 6 years having been devoted to this construction. In the Bengal Presidency beginning of October there was a terrible cyclone; in the beginning of November another in the Madras Presidency. Many thousands of lives destroyed in both by waves of the sea flooding the land. Upon the earth distress of nations with perplexity, the sea like waves roaring, men's hearts failing them for fear and for looking after those things which are coming on the earth.
26. Some 4 or 5 parallelisms more between 49 & 61. There are now 14 or 15 May 19/20, May 31 (March 20, July 27, Dec 31 / Jan 4, June 20 Dec 4)
- 27 (Sept 21, Oct 28, Dec 9) (Oct 19, Nov 11, Dec 11 Oct 1st, very striking. Last evening pleasant & diminution of one

230.

estrangement. But I have a happy consciousness of being all consecrated - willing that Christ should arrange all in his own way. (Sept 26, Oct 19, Nov 11, Dec 4)

28. Heart overflowing with gratitude to God for the wonderful way in which he has interwoven his own work with mine all this year through; and married this year to you so gloriously. At the same time I feel that my gratitude is nothing and rejoice that the whole world must thank him for it.

Dec 1/82. Have come in the composition of 1848 to a point where I cannot go on, saying what I naturally should, without testimony from the Lord to his servant. I am at a loss how to write the portion for next week. How remarkable that there should have been for a month the means of telegraphic communication with Europe and yet not a single message transmitted, up to this moment. The Director-General of Indian Telegraphs has only just settled the rate of payment. July 22 connects itself also with 1849, for I then parted with my parents and sisters. Sept 12 connects itself with 1850. Mean day before yesterday of the death of my friend Frederick King. Jan 31, Feb 13, a period strongly marked both in 49 & by. My whole course of missionary life and all the expectations that have characterised these 15 years have been originated in the period from Dec 3/48 to Dec 3/49. I find July 16th a marked day connecting itself with May 6th, Sept 30, March 21 and Feb 13, and on the other side with Sept 26, Oct 1, Nov 7, Dec 11, the last date being that on which Dec 4 was seen.

Dec 2. Saw Dora last evening and returned home much pained by her studied coldness.

Dec 3. Notwithstanding the amazing combination pointing to

231.

tomorrow, my heart is very sad. To pray is to weep. Sep 21/50 was not so marked. The 4th of Dec after 1848 has been kept free, other great events allowed to fall near it, next to it, but none upon it. This is remarkable with regard to 1849, because I should ordinarily have begun my teaching on the 4th as the 3rd was the last Monday, when there is the conference; but for a wonder the conference was put off for a week. In 1848 the 3rd presents itself. In 1862 Nov 30. In 1863, Dec 6.

It has suggested itself to me that where there are so many dates there must necessarily be combinations, so that these prove little. To test this I have taken 3 dates at random. One of these yields 2 combinations, another 1, & the third none. So that out of about 50 series I would only have to reject 3 or 4 on this account.

June 20 connects it backward with May 3, March 20, Feb 13th & Jan 4 and forward with Aug 8, Sep 21, Oct 25 and Dec 4; all these dates being moreover marked by memorable experiences, marked in my diary before any such combination or relation was thought of, and not only in my diary for 1864, but most of them in that for 1849.

4 p.m. singularly enough the following just meets my eye in a book I am reading: "Only 24 hours! one day of swiftly passing time and then the eternal future! one more sun setting and no more sun rising, & then,—eternal day."

Dec 4 Sabbath. This expected day has come, and finds me far from elated. I remember Sep 21/50 how wonderfully it was foreshadowed, and yet was a day of utter disappointment. I ask myself, why may not this be? If God could studiously arrange to have my hopes centred on that day and give me nothing, why may he not be doing the same thing now. The following answer seems to have force in it. God does nothing unnecessarily. I hope this is right.

232.

I can endure just as I have endured so many others. He knows it and I know it. There is therefore nothing to be accomplished by such a test or such a disappointment. The 5 marked days in 1849 that pointed to Sep: 21/50: are the marked days in 1864. As I look back on these fifteen years I see that my acquaintance with the Miles family has been the chief source of consolation in my trials, the greatest favor employed by God in enabling me to endure. It has been wonderfully permanent, constant. If it was important that I should endure, I cannot be sufficiently grateful to God for Dec 3/49.

12th M. Heard a sermon this morning on these words: "And thou shalt remember all the way which the Lord thy God led thee these 40 years in the wilderness, to humble thee and to prove thee, to know what was in thy heart, whether thou wouldest keep his commandments or no. And he humbled thee and suffered thee to hunger, and he fed thee with manna (which thou knewest not), & either did thy fathers know it that he might make thee know that man doth not live by bread only, but by every word that proceeded out of the mouth of God doth man live."

I am much depressed to day, life-weary, unhappy exceedingly. So little power have all those marvellous indications (nearly 100) to inspire me with absolute confidence. Expectation and disappointment have been so constantly coupled during the last 1/2 yrs or more, that I know not how God could inspire me with absolute confidence concerning any particular day of deliverance. 5¹/₂ more hours will settle it.

It is now 4¹/₂ p.m. In another hour, I will be out of suspense. It looks very dark to me, and I can scarcely realize that God cares for me, or that there is anything but

mischief before me. But He will help me somehow.

9. p.m. No testimony. Preached and afterwards had a long discussion with a Parsee. I was led to look to to-morrow the 1st Monday. It was on the 1st Monday of Dec/49: that I began to search at the Miles. And I find that out of the 8 combinations terminating Dec 4th, 6 of them end just as well on the 5th. All the other combinations take their character from the 4th, and are as available for the 5th as the 4th.

Dec 5 Strange to say I continue to find new combinations, May 3, June 20, Aug 8, Sep 26 & Nov 13, of quintuple combination. Having carefully re-examined I find no flaw. All point to Dec 4th or 5th, and to nothing else. Have again subjected the combinations to a test changing the dates in July, August, Sept and Oct. They yield only 6 combinations, whereas the real dates yield 29. besides being specially marked, independently.

6. Since last evening I have my old paroxysm of grief. When I would trust (as on the 13th Nov.) the thought arises, Do I not owe all my sorrows to my trust in God? It is not trust in men that has involved me in these cruel disappointments stretching over 16 years, but trust in God. It is nothing but his promises that has kindled these tormenting hopes. Still what can I do? To whom can I go? Somewhere, somehow, some day, God must bring forth his faithfulness into light. I do not think I ever knew greater wretchedness than this. I have pretty much concluded that there is nothing in these combinations. I find there is just as much in them to favor the 4th as the 4th or 5th. But not more. Very likely, it does not please the Lord to indicate the day. He has given me reason to believe that the revelation of his glory will be this year; which means,

234.

this month; but my hope sees no forbidden to rest on any day.

4. Resting and hope. At times I have a mind to call to mind God's love to the meanest of his creatures - to bugs, fleas, worms and whatever seems most worthless. He has love and kindness for each of these, and takes care to satisfy their wants he has endowed it with. Then why not mine? The chief of sinners too - Full moon 13th

- 8 Since yesterday I am thinking of Tuesday next the 13th the day of the full moon. Today I have it confirmed at last. All these years I have been calculating on the period of the full moon, and only gave it up lately because there was so much in favor of the 4th inst. The 4th and the 4th were equally indicated, and there are no other dates to which these combinations point.

On the 4th I saw the 13th. Last evening I was reading about openness of heart and soul as a quality, of greatness. I thought how I had cultivated openness of heart towards God these 19 years, and felt sure in my own mind that no one had gone beyond me in this thing. I thought then that this implied openness of heart on the part of God towards me, altho' it was too bad for me to be esteeming the idea that God was anything else than my warmest dearest friend. That it was outrageous to be making light of 19 years of such intimacy and confidential communion and treating him as though all my concerns were not profoundly dear to him. Yes, I know him and he knows me. We know each other perfectly; and it is time I stopped pretending to learn what I already know so well. He is my friend, and all that he does is friendly to me; all the little bits be in utmost friendliness.

9. God has spoken so distinctly concerning the realisation of his glory on the 13th that I ought not to wish for any more evidence.

235

11. I find that the imperfections which I see in Dora are a source of profound humiliation to me, and that see in me a contrite spirit, as though they were my own faults; and I do not find that my attachment is diminished. But I wait passionately for the moment when God shall answer all my prayers for her. I think there may be thousands holier than she. I desire to be like minded with God. Abhor the thought of being less than conformed to the whole will of God. Am sure that in some way all this will be made to glorify Him. Oh that I may ever retain a contrite self-subjecting feeling. God shall maintain it in me.

Those combinations pointed much more distinctly to Dec 7th than to Dec 4th. Dec 4th doubtless the day. The 4th was for the purpose of leading me on to the 7th which was ascertained about the 13th. The following are the combinations of the 4th:

	March 20	July 29	Dec 7 -	
	July 16	Sept 26	" 7 -	Ten combinations and one of
May 16	July 16	" 26	" 7 -	them quadruple. Perhaps
	" 27	Oct 1	" 7 -	we might add Jan 1. June 20,
	Aug 8	Oct 8	" 7 -	Dec 7.
	Sept 21	38 " 29	" 7 -	Perhaps Dec 14/62 Dec 13/63 Dec 13/64
	" 26	Nov 1	" 7 -	and " 5/62 " 6/63 " 7/64
	Oct 8	39 " 7	" 7 -	Nov 28/62 " 6/63 " 13/64
	" 15	27 " 11	" 7 -	These are all notable days in my
	" 19	25 " 13	" 7 -	diary.

1335 days. to Dec 7 from the 21st.

Dec 12 News received of the re election of Lincoln.

Dec 16 This day has come and it finds me of course supremely unhappy. I partly feel that I ought not to doubt such clear intimation given of God's purpose this day to glorify

himself in me. But my faith is castigated and terrified by the recollection of so many days of disappointment. He will be the strength of my heart. I thought we should have had before this a telegraphic message from England over the completed wires through Turkey. It may come - so far as I know - at any moment.

20 minutes to 5 p.m. O Lord help me to abide in the assurance of thy faithfulness and love. What tears beset me, let me this evening enjoy the assurance that thou lovest me tenderly, least not carefully, and that thy chosen path is chosen for my happiness & usefulness.

14. Oh God, art thou my friend or my enemy? Is it an advantage to the that I should be made to believe thee my friend when thou art not? It is no honor to thee to be able to delude me and make a fool of me; no honor to thee that I should fancy thee my friend and put trust in thee and offer prayer in confidence, and then be miserably disappointed. If thou hast aught against me, why not tell me? It is good to be honest and candid even to one's enemy. Thou hast no pleasure in the death of the wicked, say that I am a self-deceived wicked one; Satan might have pleasure in my self deception & consequent torture, but thou has not thy pleasure in this. My torture cannot be grateful to thee I think. How shall I offer prayer to thee? Ten thousand unanswered prayers declare continually that it is all in vain. I thought I had one friend: but feel now as though I were cut-off in every direction.

15. I say to myself God must be true: he must be good, whatever appearances may seem. I have no alternative but to trust in him, though that trust involves in this but suffering. I only wish if I knew he had aught against me. But why should I not know it, if it is so I ask for wisdom passionately unceasingly; and it is reasonable to think that he would keep one ignorant of

anything that vitiated my consecration? Now, it must be that I am taught of him.

14. A week this of greatest suffering, like that of Nov. 7. 13. My earnest prayer is that I may not be without faith in God in whom else can one trust? After all, there is no goodness anywhere but what is from him: and no one is trust worthy if he is not.

- (8th) Sabbath. In Ezekiel 15 God speaks of a determination to chastise his people so strong that if Noah, Daniel, Job were in Jerusalem, they could deliver but their own souls; and in Jer. 18 he says that if Moses & Samuel stood before him, he would not hear them for the Jews. Such holy men would pray with such ardour and perseverance for God's people, and yet God would not be moved by their prayers. In Ezekiel ch 22, 23 he says that these shall be a remnant, a good time afterwards. "And they shall comfort you, when ye shall see their ways and their doings; and ye shall know that I have not done without cause all that I have done to it." If I am to know this at the last, why should I not know it now? In the last day every mouth shall be stopped; all shall justify him; why should I not now justify him. He must be as justifiable now as he will be then.

20. Have been much thrown in the way of other afflicted ones, and made sensible of the fact that I have no monopoly of suffering. Have been called to administer consolation and am happy to have been of use in this way.

23. The question is, if I shall regain the confidence I formerly had in God, and recover the sense of his boundless love. I feel as though the foundations were to be laid anew in my heart, faith to be built up anew. My faith has sustained a terrible shock. Yet what folly to suppose for a moment God is not trustworthy. Who then is? I can not but be brought again to see him altogether trust worthy and to have a satisfying sense of his love, sooner or later. I am

led to think of Christ in Gethsemane. Perhaps it was not the first time he had offered such prayer. If it be possible let this cup pass from me. Why not possible, seeing that Christ himself has said all things are possible to him that believeth. Christ's will was a holy one, he was not seeking anything amiss, and his whole heart was bound up in it. How did his heart come to be so bound up in anything God would not grant. Surely he must have been led by the Spirit in allowing that desire to take root and grow in his heart. He was always under the guidance of the Spirit. It pleased the Father then to excite and foster in him a desire which when it had become of exceeding great strength so as to grasp his whole nature as with bands of iron, he signally disappointed - and then on the cross, - My God my God, why hast thou forsaken me? what has become of thy love, that love which was my life, for which I gladly forsook all, counting it dear. Our fathers trusted in thee and were not confounded. But I am treated as though I were a worm, and no man. To be treated by men that were a small affair - to be treated so by thee, this is what agonies and lacerates the heart. We have not thee a High Priest who cannot be touched with the feelings of our infirmities; but was in all points tempted like as we are, yet without sin. The greatest of all bereavements is that which finds expression in the words "Thy, hast thou forsake a me." How does Christ succour those that are tempted? By showing them his similar sorrow, and his succeeding glory. We think much of the trials of Christ in connection with the opposition of man; but his greatest trial was in connection with the opposition of God. Hear the Saviour in the 22nd psalm: "Why art thou so far from helping me, and from the words of my roaring? (God, a very present help in trouble) Oh my God, I cry in the day time, and thou hearest not; in the night

239.

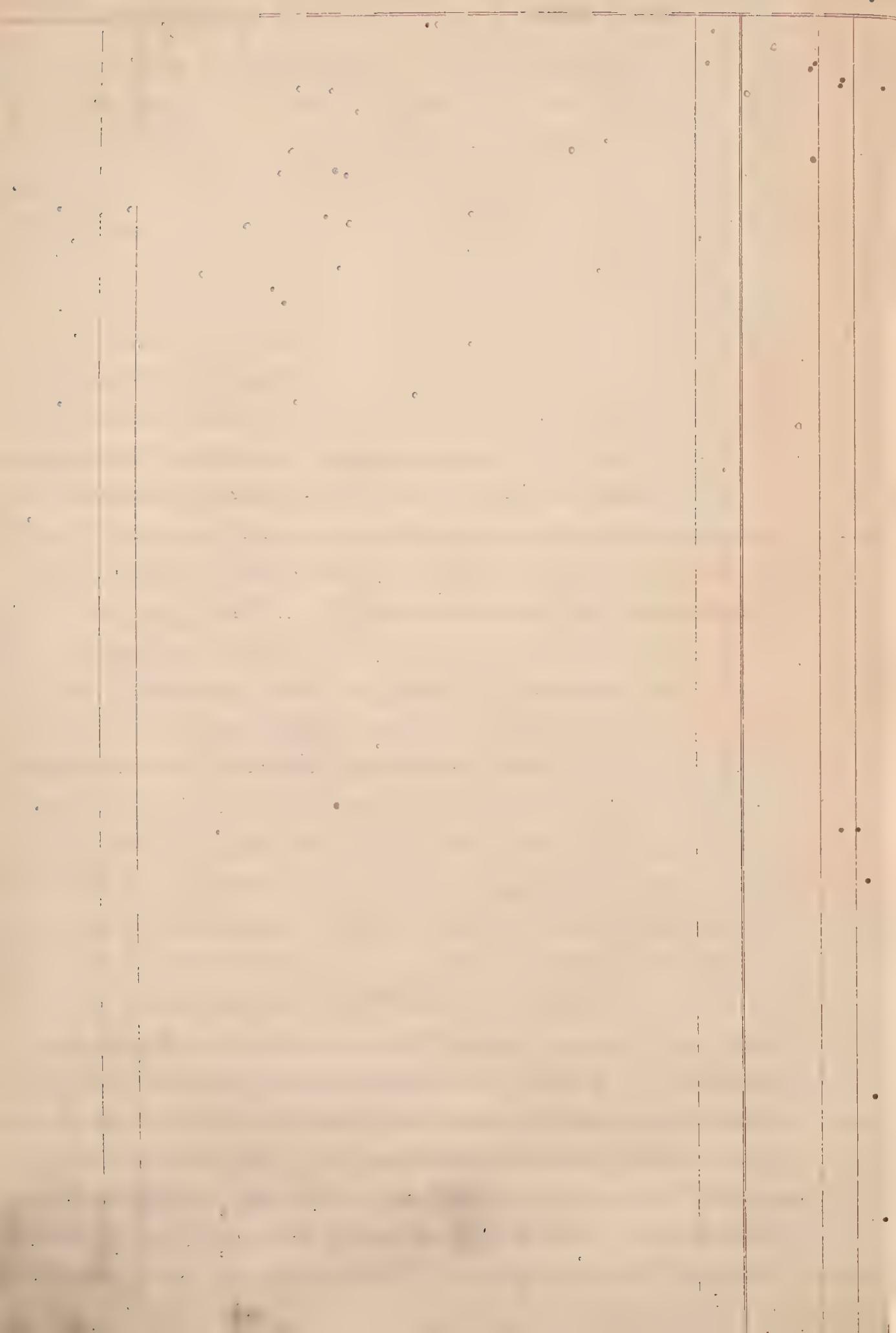
time and am not silent (am not quieted by an ~~insinuation~~). Compare the latter part of this Psalm. If we suffer with him we shall also reign with him. That I may be confirmed with his death.

263. My times are in thy hand Ps XXXI. 15. I look back upon the times of my life. My time in the womb; in the school; in the counting-house; in Europe; in ignorance; on the threshold; in the Seminary; on the passage; in Bombay. These times have all been ordained of God. They could not be accelerated or retarded. They are the essential parts of a pre-determined whole. And so our present time. It is well for me that it is in God's hand. Christ's times were in God's hand. So many many years in Nazareth seclusion. The period of his ministry. How long, he exclaimed. Finally, the hour for the Son of Man to be glorified.

26. I have been reading a Sermon on the Dignity of Praise, which has, I think, been much blessed to me. I have got a new view of the obligation to praise God in the strict sense of the word. I have not sufficiently felt that, God, being Love, was interested in my praise just as in any other expression of my love. And now when I begin to promise Him, I see how much better and more admirable he is than all his works. He that offereth praise glorifieth God. He inhabiteth the praise of Israel. Praise is comely. Praise him is a means of recovering our knowledge of him; slumbering in the closed pages of memory. It is looking to God.

I desire to have the words 'Thou only art worthy' constantly impressed upon my mind; I have need to praise God for having helped me to feel after his love again, and to believe that he is goodness and faithfulness. May the Spirit of God help me to grow daily in the dispositionability and praise God.

Jan: 1. 1865. It is a satisfaction to be done with by. The net is broken the bird is escaped out of the net of the fowler. That is my feeling. There has been great change in my



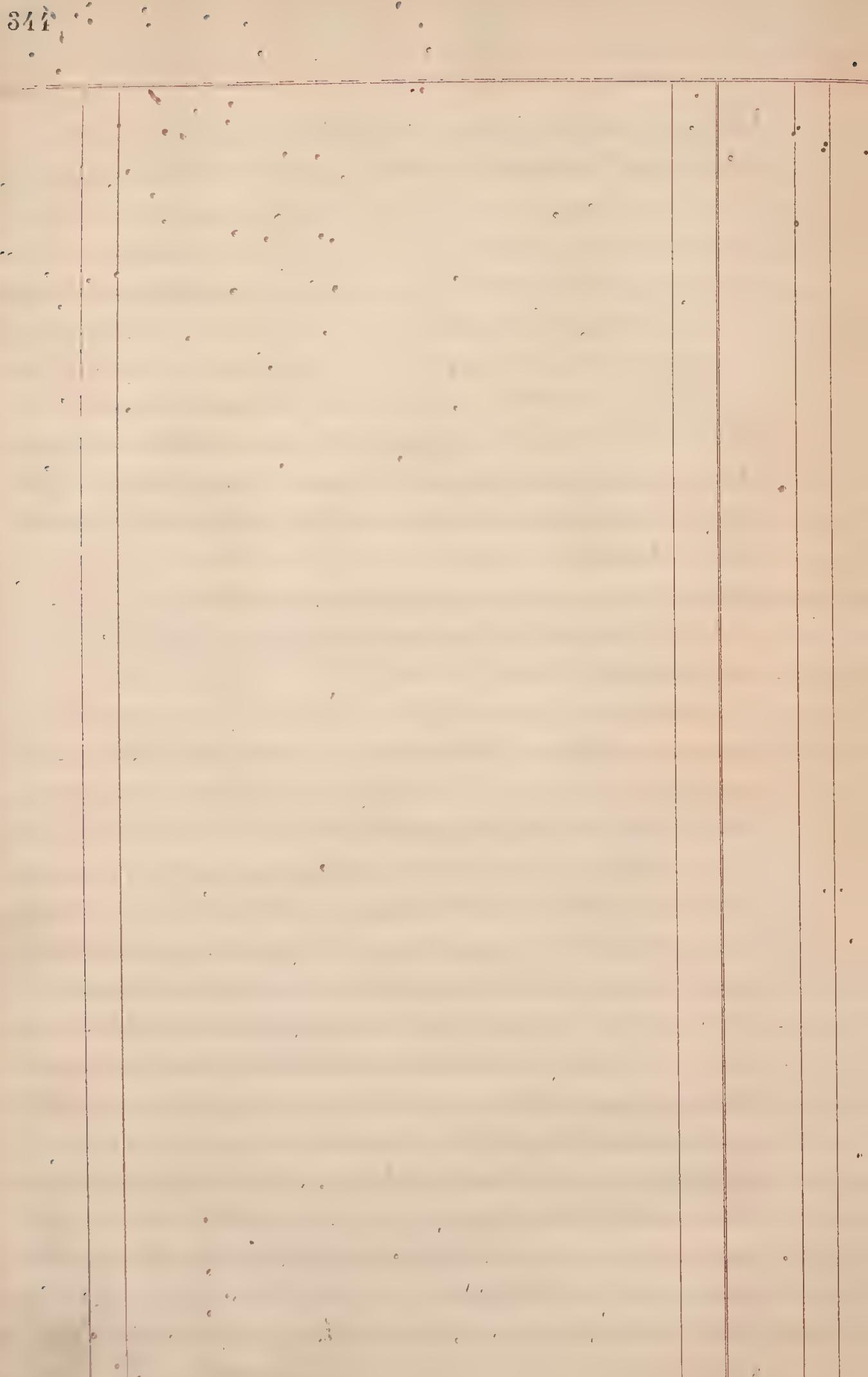
240

feelings. I have been quite serene all this last week. The disillusion has been accomplished I think. I have of course nothing with the name of joy. This year may simply be another year of trial and illusion, and no prayer is of the slightest avail in hindering it if such be the ordinance of God. If one could only believe that some sufficient end is achieved by it all. May I doubt it? He does not willingly afflict the children of men.

Jan 8. This is the last day of the week of prayer. Attended once a little better than last year. On ease of conviction, and I hope conversion, on Wednesday night evening. Had a spirit of fervent wrestling prayer this morning. Felt that it would be almost better, the people should stone me, than that I should always retire defeated from my oppressive preaching; for it is that when I retire without any evidence given that I am an ambassador of God.

12 Continual swoon and heaviness of heart, or rather agony, as often as I kneel down in solitude. I ask what less son it is the Lord wishes me to learn by the terrible trial of the last 12 mos. Submission, contentment with such things as I have spiritually and temporally, finding happiness in the present elements of life, regardless of the future. Am I to sacrifice the hopes I have so long cherished. But I never would have had these hopes, this confidence, if I had not so honored God's word; meditating there in so studiously, scrutinizing so respectfully its testimonies, bending myself so unreservedly to its influences. If these hopes, which are such a curse to me, was not pleasing to God, why was the word of God so framed as to awaken them. My hopes differ from those of others simply as my reverence for the Gospel & its least iota, differs from what is common.

15th 12th at evening, I entered on a new phase. Parted with the



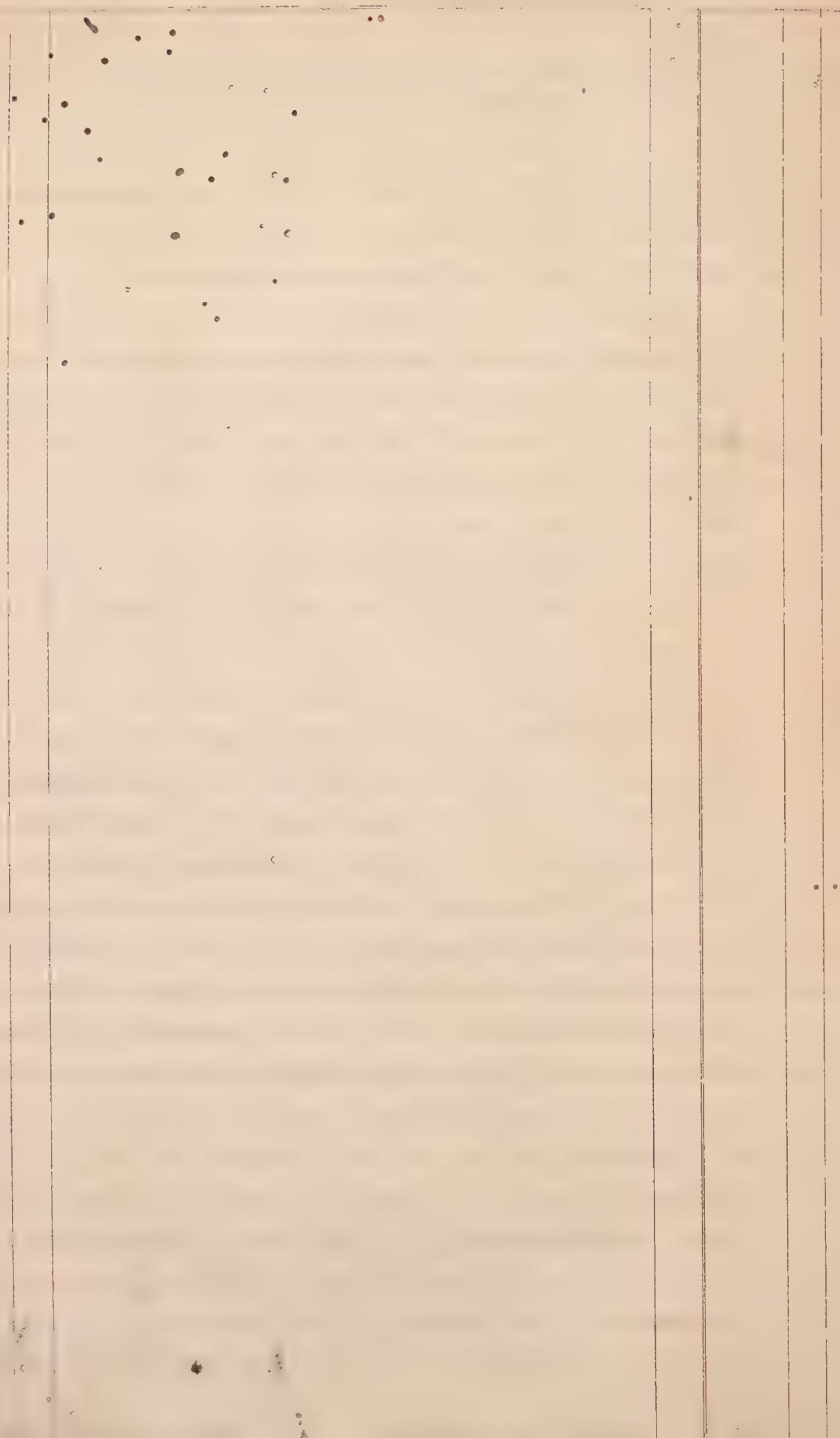
241.

strangeness that I had put on towards Dora, and am now in with her as I was before by. I bear very thankful that this has been brought about. If the Lord would only give me the happiness of knowing that my prayers for her sanctification were being answered. — Perhaps not till all my prayers are unanswered. Hope has gone to sleep in me, wearied with her disappointments.

29. Occasional seasons of joy in God — but for the most part I just live to put him behind me. Have found consolation in Ps 22.
 Thou hast not despised or abhorred the affliction of the afflicted.
 Telegraphic line via Turkey not yet opened but expected to be daily. They are making a new Atlantic cable to be laid down perhaps in June.

Feb 11/65. It is enough for the disciple that he be as his master. I cannot ask to be favored above him. And God does not improve on me more than it did in him. Have I not to wait 18 or 20 years? Christ did it. Have I been wounded in my deepest affections? Christ was undoubtedly. How I spent my strength for nought! Christ did it. Has my childish trust in God been apparently confirmed, has God appeared to forsake, had I had seasons of unalleviated agony? All this was in the cup of Christ. Have I been solitary, without a soul to share the secrets of my hopes and disappointments? Christ was thus. He was tempted in all points like as we are, and that with a view to our succour; if follows us that he has had the fullest experience of all our trials; otherwise he would not be perfect as a succour.

5. "I sought to bring as vividly before my mind as I can, the illusion with God, and realize it as a matter of fact; so as to make it confront at the strength that is against me and compensate for all desertions from me, and weakness in me." As I can. But I can do nothing. I go the whole round of arguments and remain ^{anathematised} ~~unconvinced~~.

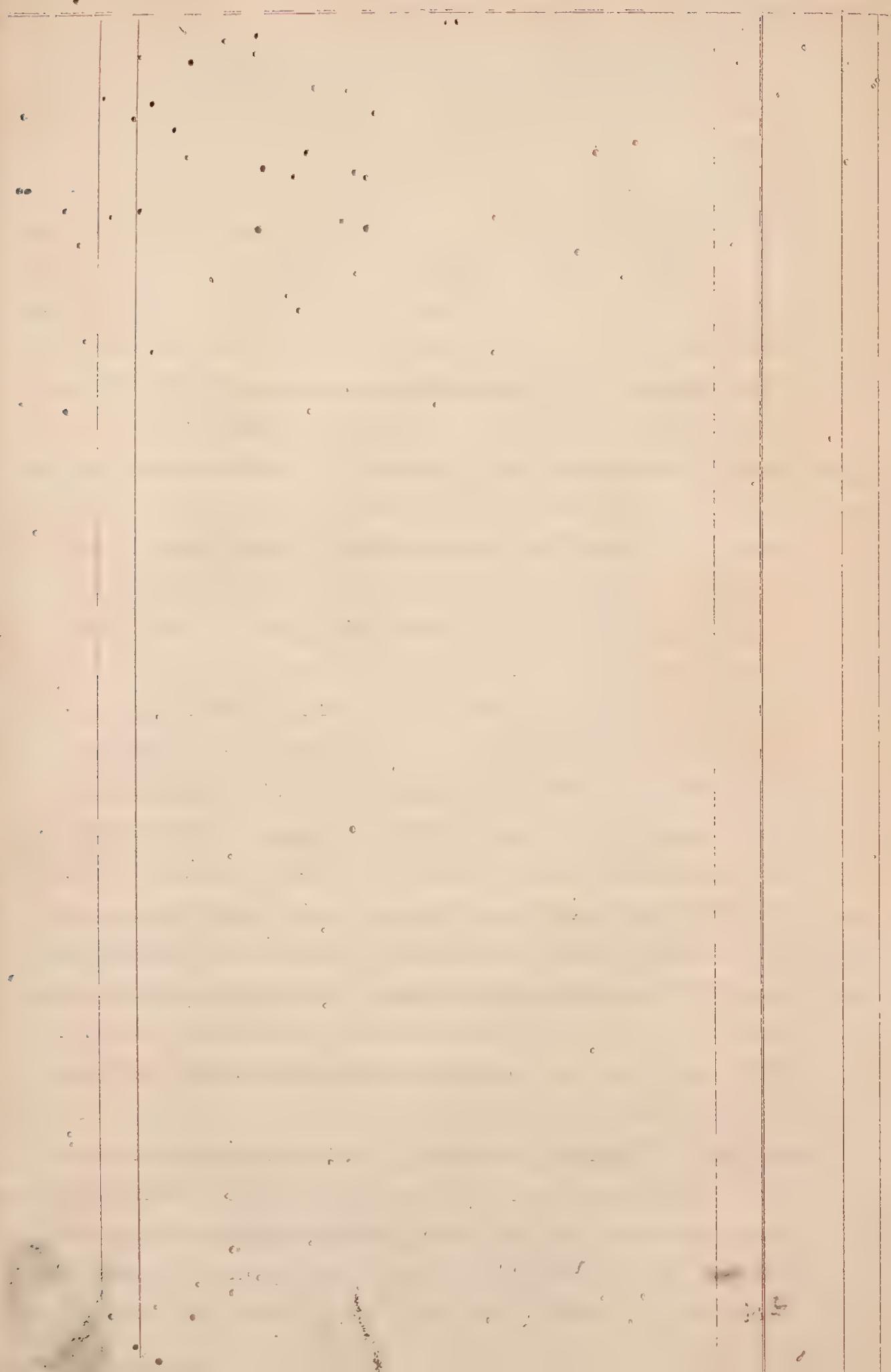


242.

miserable. Since last evening I have a measure of anguish that I thought I had left behind. Happily they are going away to-morrow for three months. The meeting commenced June 20 in Mr. Shewell's house, which has been the means it is thought of much good, terminated last Monday. ^{6th parted with them. ^{8th they left. Saw them again Apl: 15.}}

Feby 12/05. Received letter from home this morning Dec: 16. They had received mine of Oct 28, informing them of my attachment to D. though not of the final issue, Harriet and Kate write in kindest sympathy, and seem to desire that it may be. This is gratifying to me, though the matter is so entirely ended. I very unwillingly remember any thing of 1862 which is a blighted region above the rest of my retrospect; but I have no more acute sorrow. The Lord is near me. a painful piece of intelligence, kept secret for 14 years, is now made known. My friend Fred. King died last year. Kate now informs me that he as executor of my father's will had some land in his possession belonging to Harriet which he sold, and used for his own purposes, thinking to make it good; but was unsuccessful in business, & afterwards in everything he undertook till the day of his death: so that Harriet lost all. He and Hm ^{perhaps} were with me in my great refreshings of Dec: Aug 45/46, and both have turned out so badly. Harriet is advancing in her Plymouthism taking one after another all the inevitable steps. She has now been baptised.

March 19/05. On the 4th instant news from England by the Indo-European line of telegraph was received in three days. Afterward in two days. Yesterday, news to the 18th. One ~~one~~ late intelligence from America is unimaging. Savannah, Charleston, Wilmington have been taken,



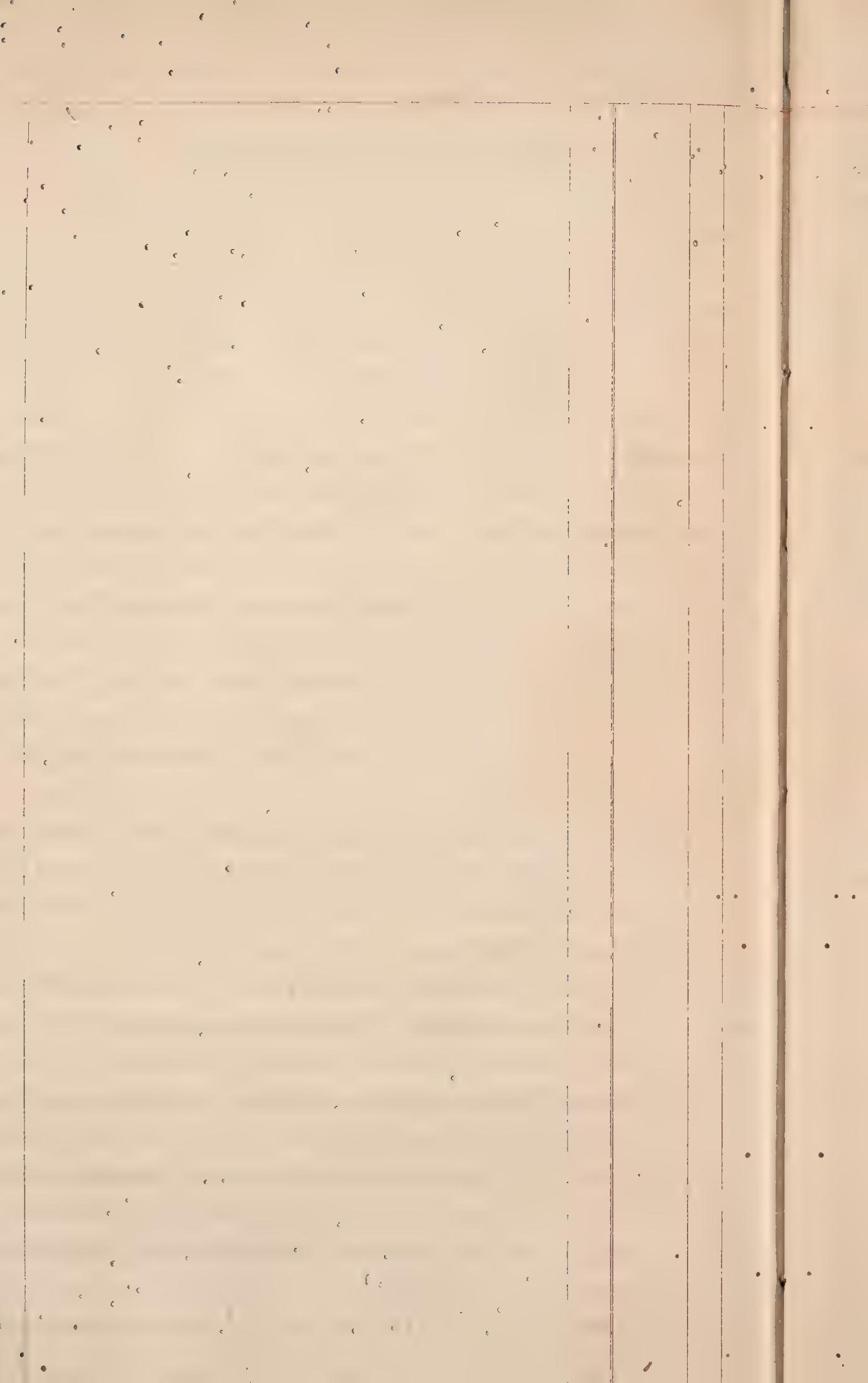
243.

Beauregard killed. The Howells left for Europe March 1. H. V. Ballantine his wife, March 7th, after only two years in the country.

Ap[ril] 23/65. Since the beginning of December the Northerners have had an uninterrupted course of prosperity; and yesterday news was received of the fall of Richmond and Petersburg, and the retreat of Lee pursued closely by Grant; this will, it is hoped, terminate the war.

Ap[ril] 20 I this day complete my 49th year - seven weeks of years & 1 year since my conversion. It is the Sabbath. Sorrow takes hold upon me when I think of the prayers and hopes that have filled these years and are yet unanswered. The passage in the 2nd psalm connecting itself with that to the believer in Rev II was what met my eye just this morning. Keepeth my works unto the end. Oh that end! I abhor to think of the happiness of a year ago this day, and all that followed. Mrs Bassidy the eldest daughter of Mr. Miles, my first pupil, died this last week. The first death in this large family for 15 years. Her end was peace. A sweet gracious meek spirit. I see it stated that the Great Eastern will leave to-morrow with the Atlantic cable and will probably reach America by the 15th; so that in a fortnight we may have telegraphic communication with America. This is earlier than was previously mentioned. The telegrams from England are 7 days in coming, at present. The news from America continues to be most favorable. Lee signally defeated. Many failures in England. My open-air preaching is a great trial to me, so much contempt and opposition. I am the last person in the world to do this work; yet it is to be done and I do it.

May 1/65. Glorious news from America. Lee and his army



244.

surrendered. The end of the war certain.

May 16. Yesterday a telegram was received announcing the assassination of Lincoln. When I found the confirmation in to-day's papers, I was very much affected: felt it like a personal loss. The vice-president who succeeds is a worthless man, impulsive. Lincoln's character had at length begun to vindicate itself in the eyes of all. He was, by the help of God, equal to the occasion, and no higher praise could be given.

Yesterday received a blessing in connection with the thought that existence is just - God's momentary giving of himself to me, with all his perfections. - Nothing less than creation thought and will ensures the continuance of a single particle.

July 23/65. Many precious thoughts the last week. The Guardian seems to be on the point of terminating. I have been looking forward to next year, but of late it strikes me that next Sept 21st may be the day. The beginning of the Jewish year.

1847/56/65.

We are expecting in a few days to hear of the 1st. cable laid down over the Atlantic.

The East of India will then be in connection with the west of America.

July 20. Yesterday appeared the last number of the Guardian. What has helped to reconcile me to this is that I am disposed to see in it an intimation of the day at hand. About 60 new subscribers came forward this month, but so many more were needed. Mr. Miles has been seriously ill for nearly 6 months, and is now considered in danger.

May it please God to save his son alive. Have been more hindered from preaching this year than in any previous one, I think, by ailments of one kind and another.

Aug: 20/65. On the 8th the 1st. telegraph cable snapped,

245.

after about 1500 miles has been traversed. So this question remains unsolved a year or two longer. Mr. H. continues very ill. I see him often, and find in him a state of mind much more like what I wished to see. I made out his will for him, and he appointed me executor. A new weekly paper is about to be started, on high church principle, I fear. Am humble this morning, at the evidence of my imperfect sanctification, shown in my public prayers, and also in my churchish manner occasionally. My nature seems, at a certain point, hopelessly incorrigible - as unchangeable as God himself, or rather, as the devil. Can I at all suppose that Christ's mind was as my mind? That he had these acts of self reflection. It is true that there is none good but one that is God; that his idea of perfection is different from ours, as the trees of Versailles differ from our surfaces and right angles, differ from those of a grove; nevertheless his perfection should show itself even in the conduct of our imagination; if the Holy Ghost has not authority there, he must work at an immense disadvantage in us.

The present is my year of jubilee. The coming 21st of Sept. is the Feast of Trumpets. - Then the analysis of 1849 & 1864. Jan'y 4. Feb'y 13. March 24. May 3. 6. July 27. Sept 26, Oct 1, 8, 15 Nov. 7, 11. Twelve remarkable correspondences at least. Why? All the experiences ⁱⁿ 1849 carries me on to 1860 Sept 2nd. And the 12th year from 606 begins this year.

Mr. Miles died last Tuesday evg, the 29th August, aged 57. He has been seriously ill for about 5 weeks, during which I have constantly visited him and had many interesting conversations with him. I am very much touched with the grace of God bestowed upon him in these last days. I have seen the answers to many prayers. He got me to draw up his will,

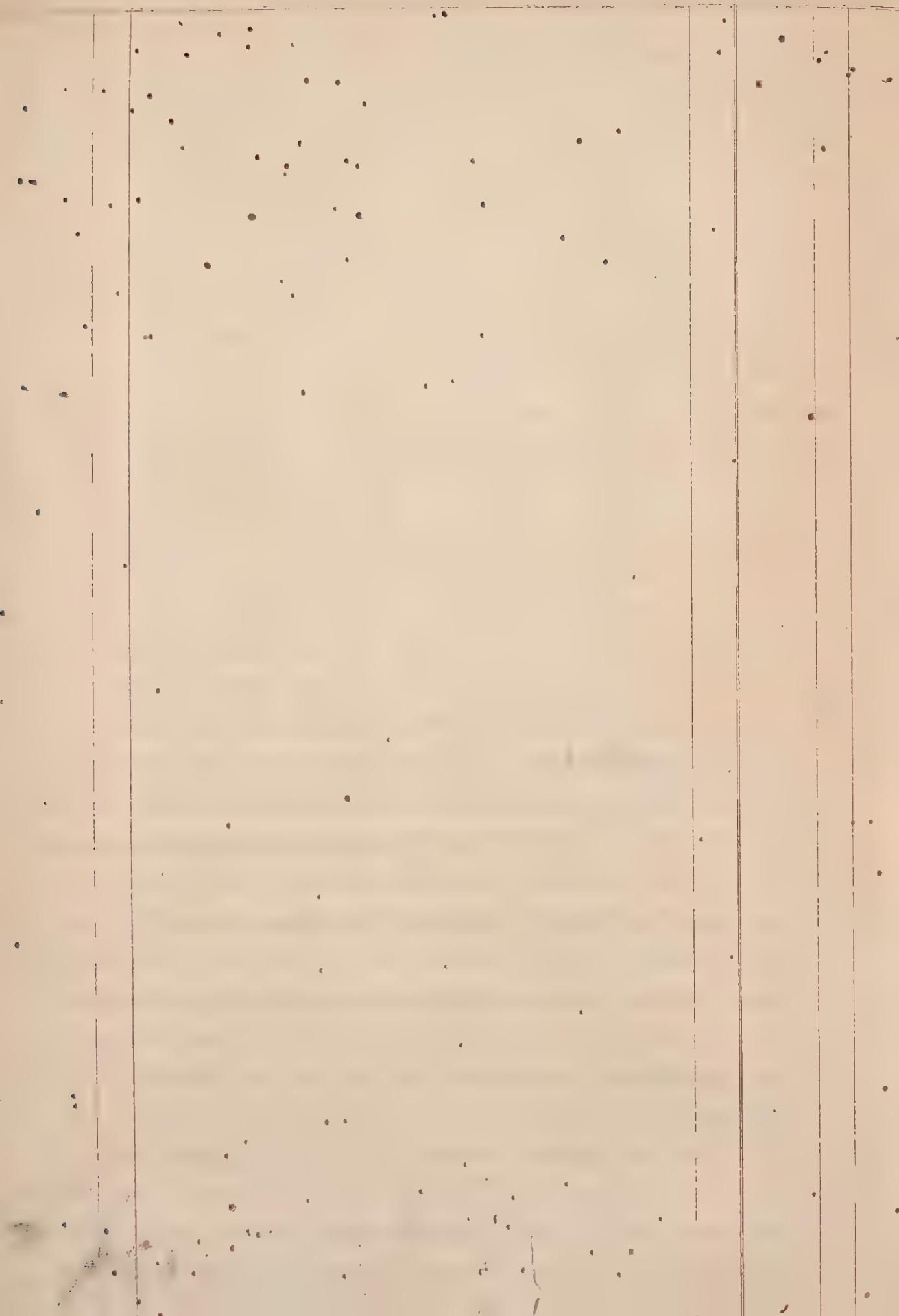
246

and persuaded me to act as executor. How wisely and graciously the Lord has disentangled the skein of last year! There is a coldness between Dora and myself, which I regret. It is probably my fault. But there is not a vestige of the old delusion. I heard lately that my friend Mr Wiggins was lying lately at the point of death at Shanghai. The Ball fine (after 30 years of missionary life) and family and Mrs Chapin, leave tomorrow for America.

Sept 10/05. Bishop Bolesue goes back to his see, with flying colours, a considerable sum of money raised for him by sympathizers. Infidelity thus becomes fast & parcel of the many colored robe which the Ch of England complacently draws around her in 1865. Bonapartism is another conspicuous portion.

The world is full of gracious motives and influences, for the world is in God. Then there is the word, million form; and the Spirit of God. Where these result in right action on the part of those addressed by them, the last is the effect, and the former the cause; and this cause is ample to account for the whole of the effect; so that, in the very nature of things, the glory of all right action and right sentiment is attributable to God. The effects do not necessarily result; far from it, sin is present with men and they harden their hearts against these divine influences; the want of result in these cases is attributable to man; the whole of the stigma belongs to him.

When does moral action begin? It begins with a sense of obligation. There must be some knowledge of a law under which the agent is placed. But this is a thing of degrees. The child begins with a faint

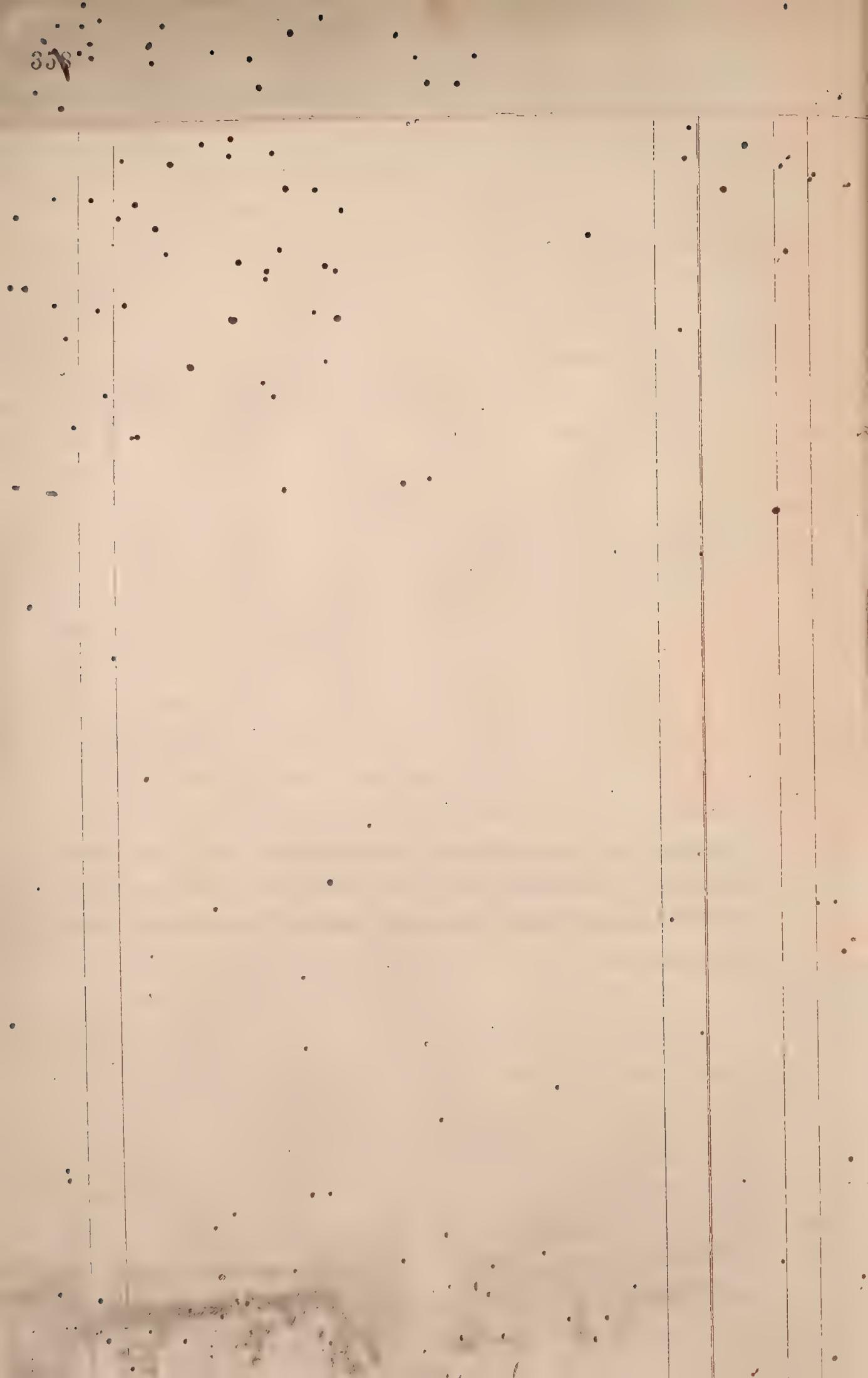


247.

discovery of obligation. Sin is perfected without the knowledge of God, and of his claims and of man's duty. Sin is perfect'd. The infant is at first under the single law of self-preservation. It knows no will, no pleasure but its own. Sin is not there. Afterwards it is preyed upon by the various influences of life tending to modify the excessive action of the law of self. Education takes hold of it and teaches it to have consideration for the will of others; for the will of God. Of course the child is so constituted that these teachings must bring conscience into activity, to some extent, in some form. Conscience is just the sense of obligation.

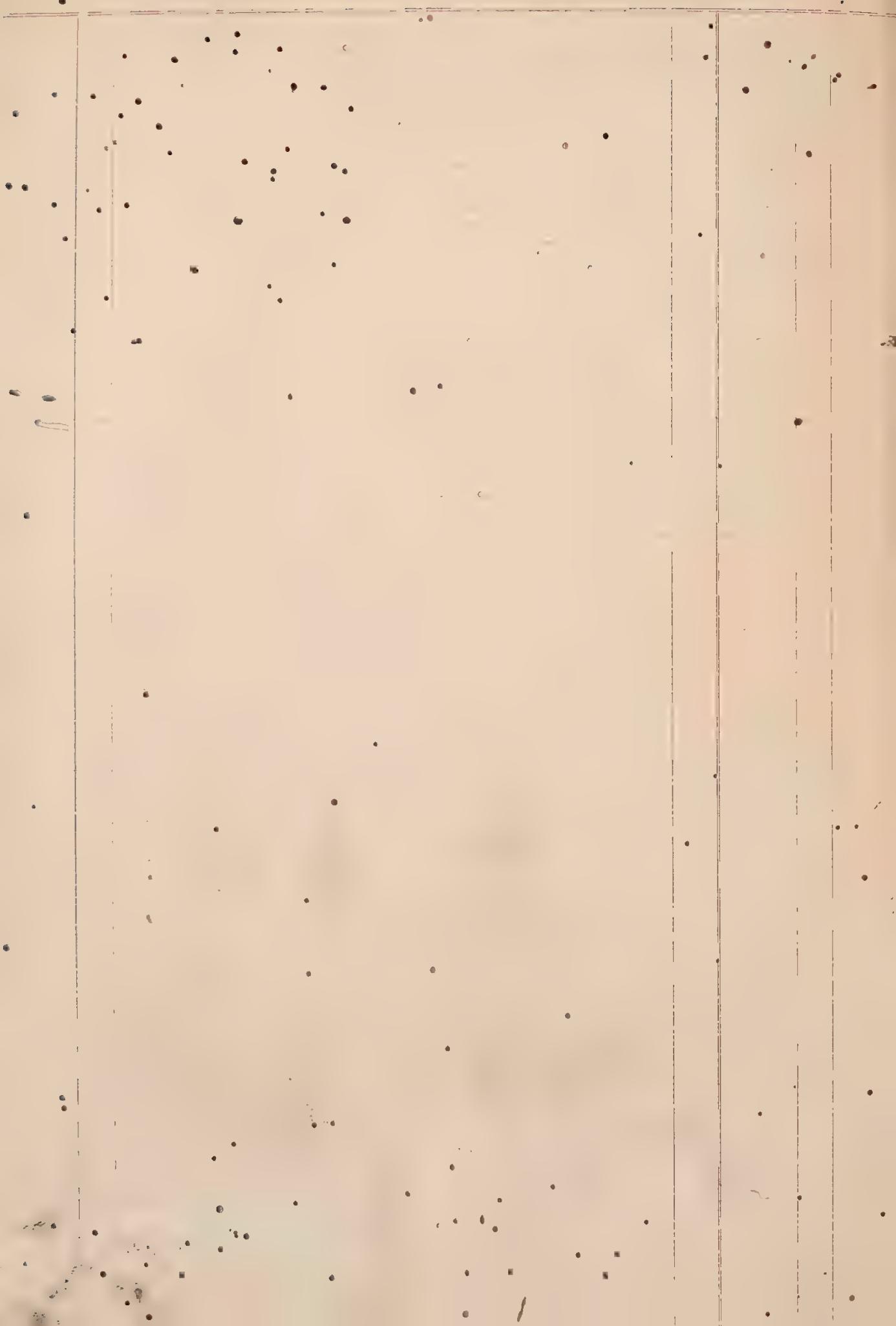
17th The Whites have their house in Great Road to-morrow. I have been a constant visitor there for 13 years. Another conspicuous change ^{this} takes place in my life. I feel the absence of the Guardian very much. In consequence of its failure, I feel sin freed. now. in it. It is now heavily laden with a missionary life as an destroyed opportunity. faith in God's word is fastened now in my heart. prospect of being useful and happy if it had not been for that insight into God's word. How is it possible to doubt that the Lord has led me. His guidance is most marked even when it has been most mysterious. Let patience have its work that may be perfect and entire, we are it is nothing.

Left Huddersfield with Mrs. Hill on Friday of the
Guardian has made me more happy & useful & the spiritlessness of my days. I seemed to be searing, after
fashion. But now I seem to be a mere drone.
To. It is just a painful struggle to give forth the message
without getting into a street-brawl. My cry to God,
as so often before, is that at whatever cost, the truth may



make me free of illusion, and vain expectation. He has promised to give wisdom to those that ask, and I am sure that if every one asked it sincerely, earnestly, passionately, I have. I am willing to contract my desire to any degree that the Lord pleases, only I wish distinctly to know his pleasure. I am willing even to be a perfect missionary failure accomplishing nothing for Christ's kingdom, and to be saved as by fire, if that is his pleasure. But on the whole, I do not think it is - Oh that I knew something. The Lord is good, wise, faithful; and every mouth shall be stopped; He will vindicate all his ways. Will show why it is that I was suffered to entertain such aspirations at the outset of my Christian career, and to run the gauntlet of 20 years of trials so peculiar, so heart-breaking; why I was thrice given over to such fearful heart-delusions; why I never made any converts; why I edited the Guardian; why it stopped; why my influence has been kept so infinitesimally low; why such deep things of God have been shown to me; why I am what I am in temper and manners; why my preaching is such a thrilling thing; why I have offered up so many impasseioned prayers seemingly in vain; why I have reached my 50th year; why there were so many remarkable combinations & coincidences in my life.

Ostifps. He that believeth shall not me be hasted. Whose faith is, this God is. The steps of the believer are the steps of God. God does not make haste, for he is never behind time. He sees all things thousands of years before, and can infallibly work out no leisurely as he will. Mark the leisurely steps by which during 4000 years he approached the era of Christ. Who but one so rare witness could understand fully the life of Christ in the wilderness would have supposed it possible that the most fierce world



249.

be delayed 1500 years. Moses. The disciples were impatient for Christ to set up his kingdom, and he seemed to let in to his neglecting precious time. Geology. It pleased God to begin far back with me that I might enjoy fellowship with him all these years, and that faith might be thoroughly tested. Elijah was making haste when, under the juniper tree he wished for death. Beautiful sunny weather. I shall probably go to Ahmednugur for the Annual meeting which begins the 17th.

Octs. The week of prayer at the beginning of next year will be the 7th, it having commenced in 1860. 18 years since I landed. These 18 years have been broken into bits, as a line of telegraph to go round the world is made in little pieces. The electric battery for hope is good for certain distances, but would fail if there were not intermediate stations. This is a divine arrangement.

Nov 1865. I left for Ahmednugur on the 13th ult: and returned on the 3rd ist. What a delightful fortnight there in fellow ship with the native missionaries, American and Indian. The kindness of the Lord was shown in a thousand things. The mission made me a corresponding member and I took part in all their deliberations. Lord Palmerston is dead after having been for 30 or 40 years a leader of the English. And what is worse, his policy survives him. By him we may judge the age, for he was the choice of the age. He has clothed England again in the cast-off Babylonian garments after having improved it. Just my mother's age. The French emperor is beginning to withdraw his troops from Rome.

No. Roman Catholic college in Dublin has just been endowed. I learn that after I left Ahmednugur the brethren of the Am. M. mission resolved that should be

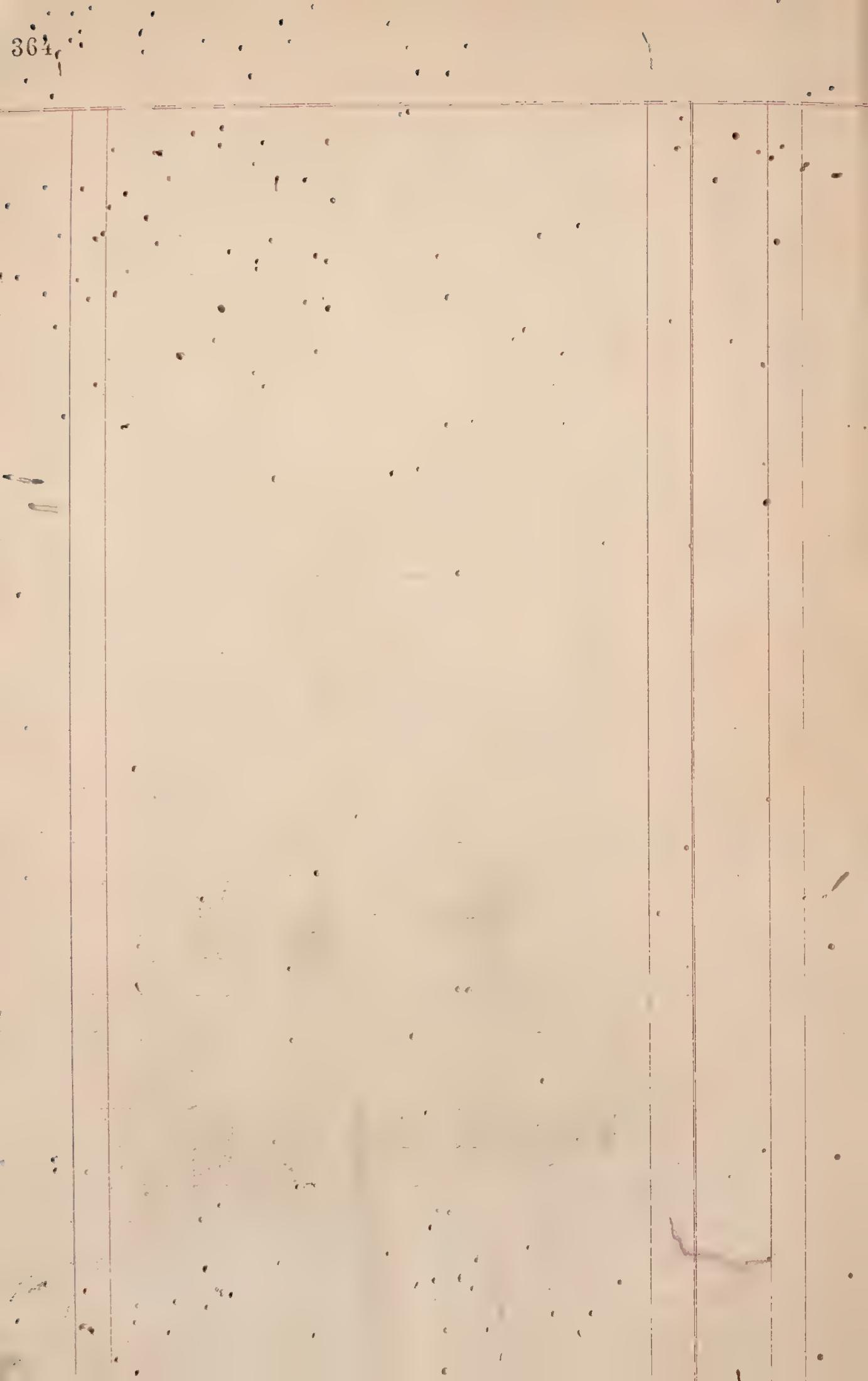
250.

asked to join the mission again? I am expecting to receive an official letter on the subject. I have no objection to join again, unsalaried, as before, if it be the Lord's will. Was at a largely attended prayer-meeting last evening; and while one was speaking, I thought of Jesus' love for me as in fervency, like that which I had last year for somebody, and resolved that I would think of this in private and see if I could not get a blessing in this direction. But at night, when I came up to the Lord with the reflection, I found that the mere recollection of last year's feelings was agonizing. The Lord must bring it about in his own way, this better conception of his love which I wish to have.

Nov 28/05. Since the 24th am rejoicing in the great truths of God in me. Filled with all the fulness of God: In him and he in me. I am, He that hath seen me hath seen the Father. God manifest in the flesh. The temple of God. Alpha and Omega. I am God and there is none else. The glory which thou hast given me I have given them. The deep things of God. When he hath put all enemies under his feet then shall the Son also be subject unto him, that God may be all in all. Michael.

Rec'd a letter (24) from a lady of whom I had heard though I had never met her. Her bid state of mind. She is to the evil of sin, intensely conscious of it, and equally conscious of inability to subdue it. Passionately longing for faith and every hour more conscious of the absolute power of unbelief. Wrote her a long letter. Ram Krishna is away at Nugger, and I am preaching for him.

28. Had an interview with that lady, Mrs. Bosanquet, yesterday, & she was astonished at what I said to her. She'd never received such advice. May it be best to her. Heard yesterday evening of the death of Mr.



Wiggins at Shanghai, the gentleman that showed me such kindness 13 months ago, though I never have had a line from him since. I am truly sorry to hear that he has gone. Days of very happy experience these. Traceable to May 16.

Decy 15. Nov 19. preached in Div. Church. Blessed amidst poor in spirit Titus 1.

• 26. " " " No man lighteth a candle to be

Dec 3 " " " This is the victory which overcometh.

Twenty years to-day since I entered on the life of apprehensive faith

On the 4th Mr Kennedy, Mr Kingsmill, and Mr Fraser called and expressed a desire to have the Am. Miss. Chapel re-opened for a weekly meeting, promising to have large placards announcing it carried all about the town & other efforts made to get in the people. To-night we begin.

13. Letter to D. Anderson. At the meeting of the Am. Mission in Oct '85. I was led to resign in 1885 chiefly through a feeling that my views on the subject of P. baptism might lead my colleagues to question the advisability of my continuance in the mission. A convert of the Sheng-ming mission had adopted similar views on the subject of C; was living in the house with me; I had had no conversation with him on that subject; his change of views had been brought about by other agency altogether; but I felt that a feeling of uneasiness would spring up in the minds of my brethren; so I resigned, and you accepted my resignation. During the 10 years since elapsed, I have been in constant intercourse with your missions, frequently fellow laborer without the slightest jar; and it is both their conviction and mine that the views referred to, constitute, in this case, no bar to co-operation. I cannot baptize any but those whom I regard as believers; I cannot make a secret of this inability; if any one nation

252.

with the Board placed me in the position of a peccator; some difficulty might arise; but I do not think it would interfere in any way to hinder me from acting as a missionary of the Am. Board.

During the last 6 years that I was connected with the Am. Board, I declined receiving my salary. I have received none since 1849. During the greater part of this interval I earned the trifling amount necessary by giving an hour's tuition daily. For the last 3 or 4 years, guided by the Providence of God I have not supported myself in this way; that Providence has kept me supplied with the necessities of life. My expenses do not amount to 100 dollars a year. I am quite sure that Providence will never fail me and I do not see to any other provisions. I am grateful to the brethren of the Mission for the honor done me in their Res. I have written this to show that I cordially acquiesce in their proposition.

On the morning of the 15th I received intelligence of the death of my dear friend Mr. Ballantine. He died at sea Nov. 9. Long. 9W Lat 42 N. I was exceedingly attached to this dear brother who was a faithful servant of the Lord, Jesus. How many that were my fellow laborers have been removed. Bro. Hume, Allen, Chapin, Ballantine, Sisters Fairbank, Wood, Wood, Menger, Barker, Burgess, Taara. All are dead. I survive.

Yesterday detected a native Christian colporter selling heathenish books containing the praises of Hindoo Gods intermixed with Christian books and tracts.

28th We detected Shivaram (who had been a peon of the Tea & Society for about two & half years) in stealing books. Yesterday 23rd heard of the death of our friend for nearly one of his (from Miss. Home. so 12 are dead -- much spiritual joy of late.

Dec 29/65. Seventeen years to-day since the Lord confirmed me before others and at the same time said unto me, he that believeth shall not be confounded. God has engaged to work mighty signs and wonders in attestation of his truth; But when man's falsehood has got mixed up with His truth he cannot bear testimony to the one without bearing testimony to the other. This he will not do. It was necessary to unravel the threads of my Chr. life and to eliminate all that was not purely from God, & I suppose it has taken these seventeen years to do it effectually and furnish the proof that it has been done. The Native Christian who was with me in the morning of Dec 29/48 and saw my shameful defeat, lives still. He was very ill lately, but it has pleased God to raise him up again. It does seem as though he should yet be made to see that those were not idle expectations of mine.

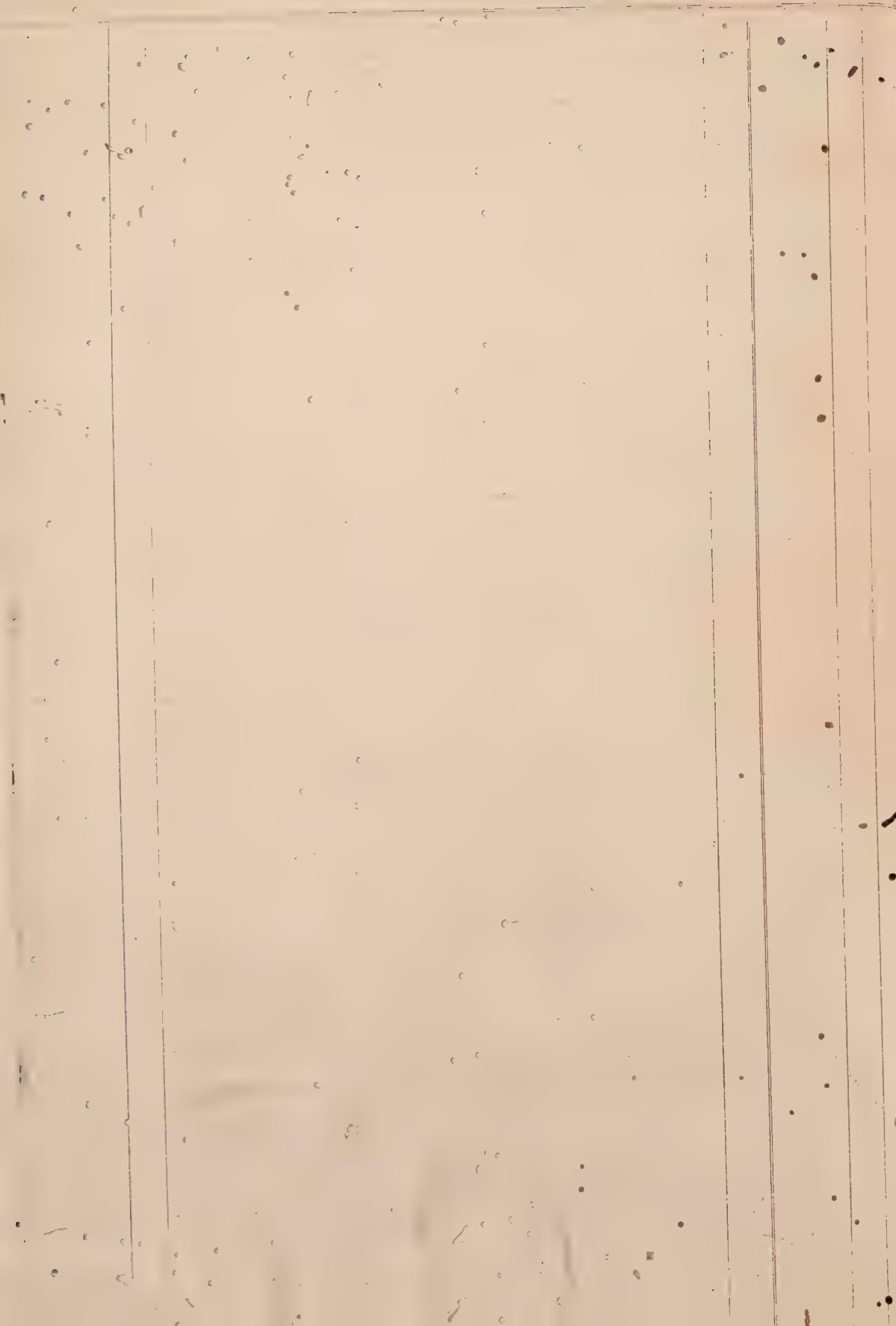
31. The end of 1865 has come, glory be to God. I have greatest reason for thankfulness, 1st that 1865 was not 1864. 2nd That the wounds of 1864 have been to a great extent healed. 3rd That during the latter part of the year I have had great spiritual blessings. 4th that there has been no disaster to any of the interests committed to my charge; the termination of the Guardian being a matter out of my control and entering no doubt into the places of God. 5th for the term in- ation of the Am War. 6th for the good health enjoyed, nothing but headaches except once. 7th for the weekly meetings. --- The stoppage of the Guardian seems to be a sad thing. I have lost my friends Dodd, Ballantine, Rogers, Wiggins, Niles, Mrs. Bassidy, Hanck R. H. J. M. Wilson, L. W. and Douglas, - Lieut Douglas late of the Indian Navy of whose death I have just heard. And Mrs. W. Craig and Mr. Chapin. I have made out a list of those whom I have known intimately and who have died in Christ, a list of my friends in

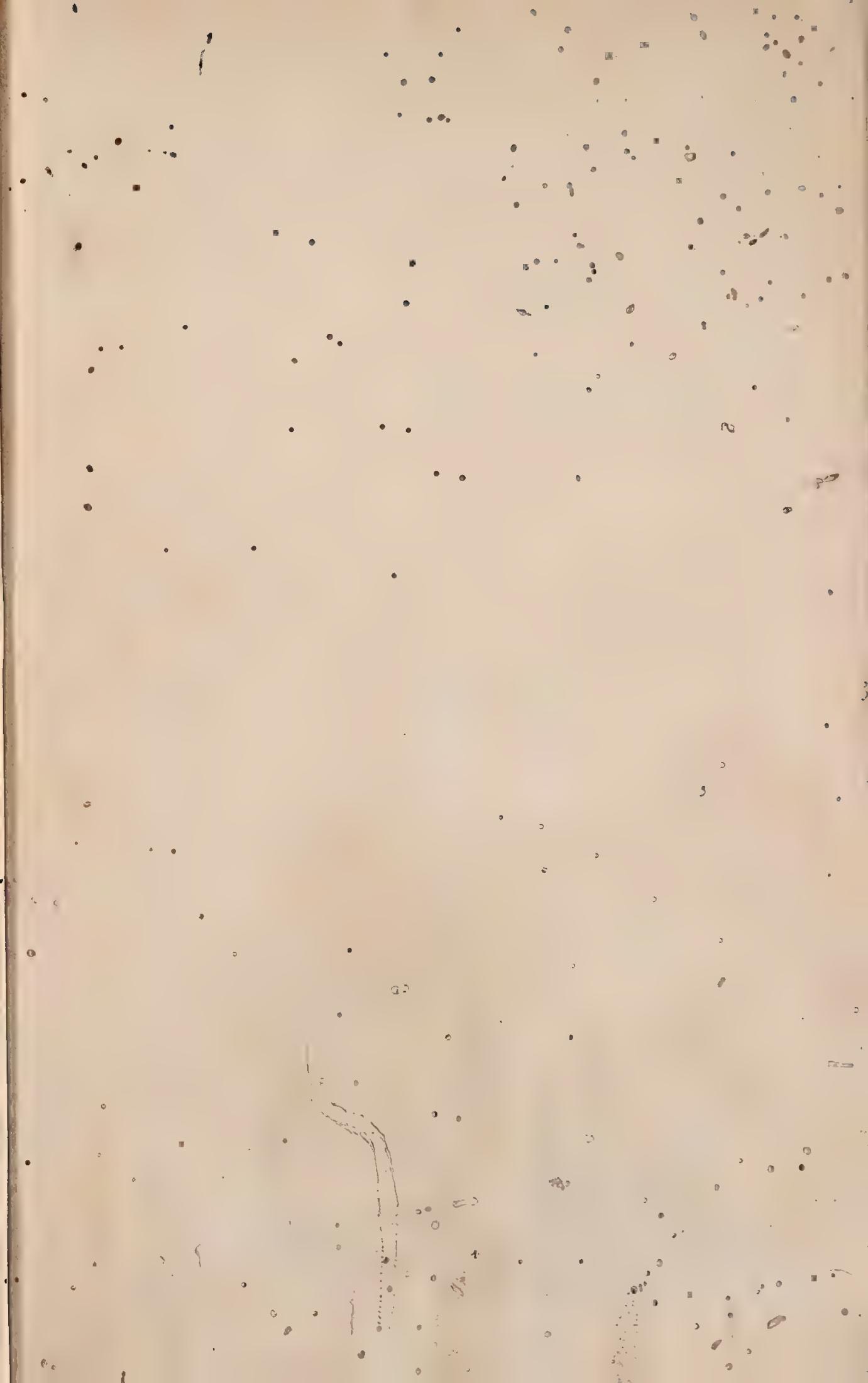
heaven. It embraces 49 names. Some others are not just now remembered. As regards my missionary influence upon the natives for which I came out to this country, it has been a year of nullity like all its predecessors: In 1849 the question presented itself, suppose God should defer for 18 years what you hope for 18 years from 1848. Can you bear it? The question itself could not be borne for a moment. But the 18th year has come.

Jan 7/66. The 1st Sabbath of '66, and the beginning of the 7th week of prayer... Slight expectation. A spirit of thankfulness and joy in God. Great High Church manifestations. Telegraphic messages have been received from England in 4 h 30 m scarcely more than the difference of time. A good brother, Phillips, formerly a missionary in N. India, arrived by last mail and was brought home. He is walking by faith, having no salary. Goesthunsoone to labor.

Jan 8. Monday. The first of our special prayr meetings this morning at the Bible Society's Rooms. About 30. There will probably be more prayr than ever before. Many Christians are impressed with the idea that this is to be a year of the right hand of the Lord. What is more likely than that the manifestation of God's glory when it really takes place should be in connection with, immediately consequent on such invited and universal prayr?

Somewhat to my surprise the By. Missionary Conference on Monday, took up the matter of the By. Guardian. A general desire was expressed for its re-establishment and a Com: was appointed to call a meeting of friends. This meeting was held yesterday and it was decided to revive the Guardian. Some were desirous of changing the character of the paper with the spiritual element more in abeyance. But this was negative, and it







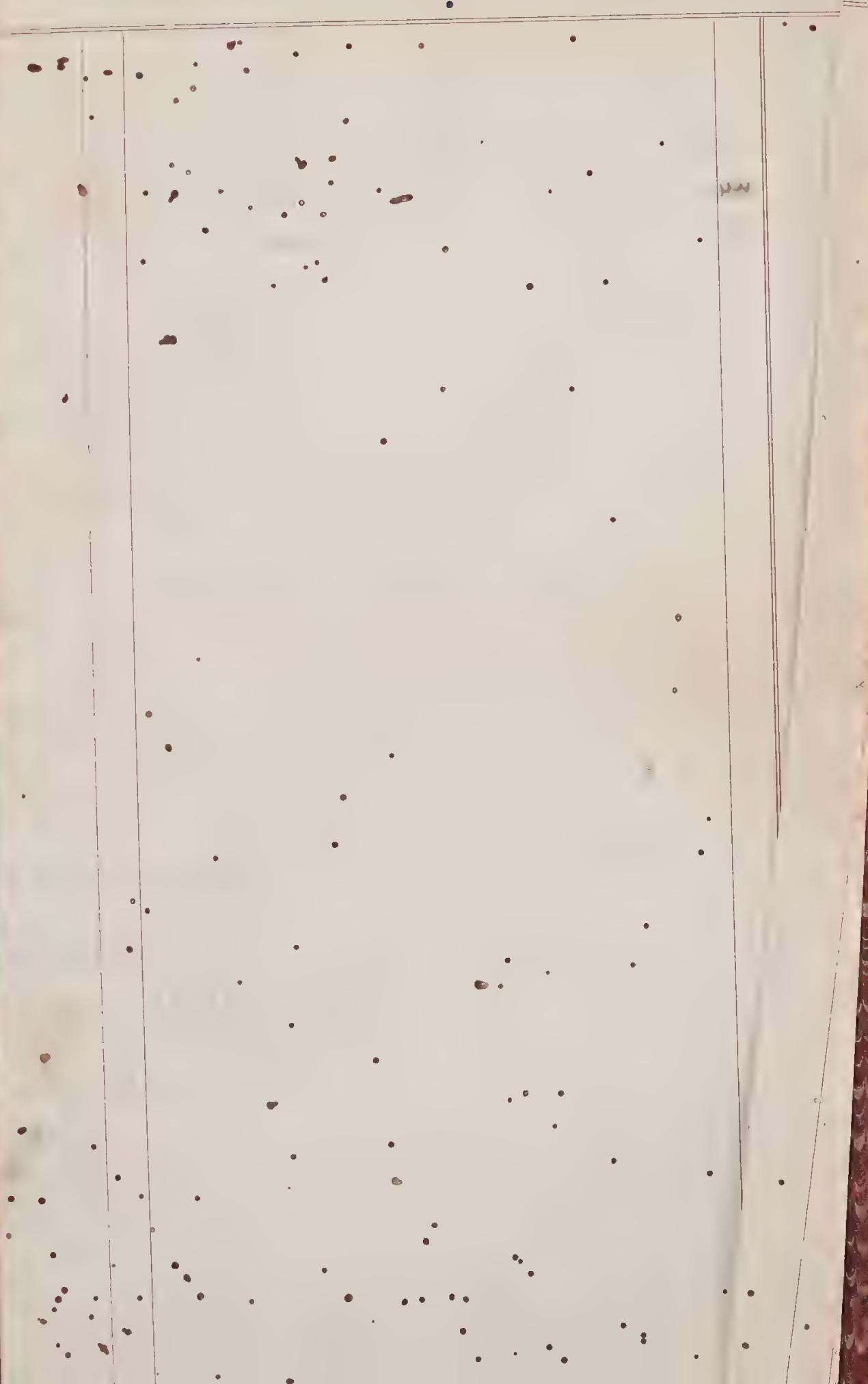
255.

is to be essentially as it was. The first number to appear March
4th.

18. Not a large attendance at the present meetings. About as usual. The numbers of the names in all Bombay perhaps 120. certainly within 200. The revelation that begins May 160 is undimmed. more firmly apprehended now than ever.

Days 9/66. 18 years to-day since I landed in Bombay. Eighteen years, and such years. And where are the results? What is there to show for it all? What mark have I made in the heathen world? Let's answer what. I easily persuade myself that God has something in his clasped hand, but a person in that has outlasted 18 years of madness. Mr & Mrs Bungay are now stationed at Bombay. I used to think of 3 yrs. B.M.O.S. from Nov 30/62.

21. When the Son of man cometh shall he find faith on the earth? He shall come as a thief in the night. Have I been so long with you and yet hast thou not known me. He shall come the second time without you into salvation. Christ formed in you the hope of glory. He shall come in like manner as ye have seen him depart. I will write upon him my new name and the name of the city of my God, and I will write upon him the name of my God. And there was on his vesture and on his thigh a name written. The New Jerusalem. Not but Christ liveth in me. I am glorified in them. If it had not been for the failure of my prayers in the matter of external manifestations, I would never have sounded as I have done the depths of that ocean of mystery and love, which existed in the revelation already made to me. I could not have gone into the mystery of my own conscience as I have done. How frantically have I sought to find God anywhere and everywhere but in myself. This is the victory for which the world has been waiting since Christ went up on high. He that overcometh shall inherit all things. The



256.

New Jerusalem has come down from heaven, prepared as a bride for her husband. But the bride thus prepared is the wife of the Lamb of Christ who makes herself ready on the earth. And the reconciliation of these two, is the reconciliation of the two things said of Christ himself. Come Lord Jesus, come quickly.

23. That God is teaching me, that he intended to teach me from the beginning. This interval revelation would not have satisfied me, and would not have been sought and received in its fulness, if I could have found an external revelation by way was. God manifest in a sanctified nature external to me entering into blissful relations with mine. But this was not Gods way. I must be made like unto Christ in all things. Who can tell just what the disappointment of Gethsemane consisted in. At all events he found God in his own consciousness, and there alone. Let this reconcile me to 1852, 56 & 64, and to 1847-66, and to Dec 148. Oh that I may in all things walk worthy of the Lord unto all pleasing. Seven years ago it was shown me that the world was to be overcome within me. He that overcometh to him will I give to sit on my throne. He will come and make me abide with him.

25 Jan 66. God is dealing gloriously with my soul. A wonderful season of communion with the bridegroom this morning. The day star from on high, the day star in the heart. Come Lord Jesus Oh that I may give him all glory, power and wisdom, as is done in heaven.

26th The 22nd anniversary of the death of Anna Morris. The truth was expressed in this diary March 1/63 I think. My present experiences join on with those of the beginning of the half week. The xvi of John is the source of this experience. The joy unspeakable in prayer, Christ seeing of the travail of his soul. God is answering him and all his people, and will soon make

manifest.

28th Sunday. 22 years since I. M. was buried. An hour never to be forgotten. I am leading a new life since about the 20th. Feasting anew with new relish and new blessing, at the banquet of God.

Feb 4/66. 22 years since I received the bible left me by Dunn a Morris, which now is before me and is daily read. How marvellous thy ways, oh thou dweller of my heart, and utterly baffling to find no wisdom. Two months I read it without seeing the stamp of God. Then I knew it as the gift of God, the angel of my future life. Consecrated myself absolutely to the guidance of this angel. Faith, Confession, Baptism; before the confession even came the resolution to be a missⁿ. Preparation in the Seminary, Sunday School, tract-distribution, colportage, weariness, desire for a higher life, Madam Guyon, Perfection. Baptism of the Holy Ghost, revival in the seminary; appointment to India. Great delight in the S. S., in prayer, in speaking for Christ. Years of usefulness. Licensure. Attempts at preaching, ordination, departure for India. New baptism of the Spirit, great hopes of divine acknowledgement, disappointment, humiliation. First year in India, touring, Conflict regarding Mission life, death's door, the language. New baptism of the Spirit, with great hopes of divine help among the heathen, rapidly culminating and then the frightful fall, issuing in a decision to remodel my life and renounce my salary. Change of life and new baptism. Great discoveries in the word of God and bitter disappointment without. Revelation of God in the great days of my Christian life and the vision of a Sabbath. Confidence made absolute only to be signally and inexplicably confounded. Yearning for support, The Guardian. Hopes, hopes, hopes, blasted blasted blasted many, many years. Kept from utter death by employment. Mission School. Overthrown. Tremendous least-times. Second of the kind yet different.

28

26

257.

Profound humiliation and great question. 9. Discussions by the C. A. Side. Expectations and encouragement from the great Revival 1866. New revelations in 60 and onward. Years of prophecy. Tract Society residence. New baptism of the Spirit. Convincing heart trial & mystery of delusion. 1865 year of slow recovery. 7th new baptism. Guardian suspended seven months.

Feby 1866. In the 70 weeks there are 62, 4 and 1. The two last make 56, - 34 + 22? There is much talk about this year 1866 what it will bring forth. God shows me wonderful things in fulfilment of Christ's prayer. That he may be all in all. That the Lord God may dwell among us. He worketh in us to will and to do. The Lord is in his holy temple. This temple is an earthly vessel. March 3rd 1866. The Guardian started yesterday with 180 subscribers. 5 days of headache last month.

10. The Guardian has 210 subscribers. The High Church party in the Ch of E. are becoming holden every day. Dr Pusey proposes that the Catholic Ch of England should seek one thing first, union with the Catholic Greek and Roman churches till then they cannot take up their proper position towards the protestants. It is high Churchism that has made the want of the Guardian to be felt.

Appl. 1866. On the 23rd March dear old Mrs. Graves died at Mahabaleshwar, which has been her mount air home for the 25 years of her widowhood. She came in Feby 1848. Soon after the first missionaries had got a footing here. Was in her 79th year. On the 28th died Mr. James Mitchell, Free Ch: Missionary who came out in 1823. Thus over two oldest missionary laborers have been at once taken away. Only 2 days of headache last month. 230 subscribers to the Guardian. The daily meditations has at last been published in America. Am looking to the end of May though of course with harkened expectation.

8th April. 19 years since I was licensed to preach the gospel. How long, oh Lord! George Miles and his family left, on Wednesday in the Sunga for Europe. Heard the other day of the death of Mrs. Gill. Another sweet spirit gone from earth. 233 subs.

10th I have a great deal of peace in these days, though not much liveliness of feeling. nothing to harass me. Was at the marriage of Miss Stitt on the 10th. Not in the Lord. 236 subs.

22. 240 subs: No year can be marked in prophecy as 1862, and my interest in searching out prophetic dates, had its quietus there. Why was it so marked? 1864 was wonderfully marked but in another way, with reference to my own former experience. In a few days I shall have completed my half century.

29th I find it remarkable that the 62 weeks of years 434 ans the year A. D 1886. should make up the 2300. The 56 years left of 490 are accounted for above. $30\frac{1}{2}$ $3\frac{1}{2}$ $18\frac{1}{2}$ $3\frac{1}{2}$. The 70 weeks of Daniel 9:24 terminate at the death of Christ. Verse 25 has no 'Therefore' at the beginning, but a copulative conjunction, 'Know also and understand': It was B. C 434 that Nehemiah came to Jerusalem and completed the work of the restoration of Jerusalem. After 62 weeks that is in one of the other two periods mentioned, namely in the one week. One difficulty appears to be that they weeks are before the 62. But there is no break between them, as there is between the 62 and 1. They are put together, as three is between the 62+1. They are put together. I am much struck with this triple congruity.

There is to be a new attempt to lay down a telegraph in the Atlantic in July.

The publication of the panegyrics of Justinian began in 531. Apr 30. Am 50 years old to-day. It is satisfactory to have got so much behind one. Have just cause for thankfulness.

all scared, and there are many closets with & skele sons.
are saved by hope. God has shown me the things which
make the happiness of heaven, but they make not my
happiness and nothing can till some final disposal of
dreams of my faith - life has been made.

May 6/66. Am in a very lethargic state. Need quickening. 18 years
to-day since I heard of my father's death. Am not very well: one
a cold. 50 years in the world and yet no wisdom to protect myself
from atmospheric and other influences. After all what a poor
thing ^{our science} Conscience is. When we begin to learn of God, we shall
learn more in a day than we have done in 500 years, even
with regard to the world.

May 13/66. Next Sunday (or the following) is the one I have been
looking forward to, with varying expectation for 3 $\frac{1}{2}$ years.
It is difficult to connect 1862 and 1866 except just at this point.
This month, at all events, terminates the period. Mr and
Mrs Howell returned yesterday. It is madness not to see the
hand of God in these great heart-delusions, and not to see
that they constituted the only expected means of trial.
My temperament and imagination had something to do
with them; the intolerable anguish of disappointment
in the matter of more heavenly expectations, something
also, but all these would have been amply compensated
by the Spirit of prayer and faith, and intense whole-souled
deprecation of illusion, my agonized ^{no} cry to have any thing
but this, and my consciousness of utter helplessness. This
state of mind would certainly have secured all the pilage
necessary to have carried me past these Cirean places;
and the fact that nothing availed, combined with a multitude
of other facts, show plainly that the whole thing in the
counsels of heaven. And the reason is sufficiently plain.
The end was to bring with tremendous power this suggestion



261.

to my mind. You could not be more confident of any thing than you were that this was from God; you never had any hopes that seemed to bring more vouchers with them from heaven; yet these hopes even at besty delusive; why should not the hopes of 18 years be so? No one has ever been the victim of greater mistakes in the divination of God's will than you have been; is it possible that you will still cleave to an idea which you entertain alone of all men, and against which there are the views of all enlightened and earnest Christians? - But I answer: I never got rid of any of those delusions till God in his providence took them away, and made the holding of them an impossibility; no arguments ever helped me in the least to get rid of them. And so it must be with this. It is God dredged into my nature, and it cannot be taken out till I am taken apart; and God only can do it. I rec'd on the 11th a letter from Dr. Anderson Secy. & B. & T. N. acknowledging the receipt of my kind terms, but stating that my Anti-paedo-Baptist views are a bar to my reception as a member of that Board. It is very much as I expected.

20th May/66. Spoke last night on the words God is faithful, who hath called us into the fellowship of his son. God's faithfulness and our faith link heaven and earth together. But 22 years is a long time to suspend the answer of prayer. This reminds me that Muller of Bristol says in his annual report that he has been offering prayer for something (he does not tell what) since 1844: and still hopes for the answer. The Press at present is teeming with interpretations of prophecies and notes of alarm. Some of these are full of absurdities, caused by their literalizing of prophecy. It was May 27/ that the first of my great disappointment (after leaving India in Bengal) began.

21. The month is fleeting fast and no sign. Tuesday 29/



full moon a little before sun-down. A shadowy hope connects itself with this. Great financial reverses in the last 10 days both in England and here. Heard from home on Friday. all well. Guardian 246.

June 3/06. Saw at the beginning of the week that there was to be nothing at this time, and so the camping ground or cloud of hope was removed to September. Since 1849 the 9th month has been most clearly intimated. Feast of Trumpets, of Atonement, of Tabernacles, of Jubilee, all in that month. And the palms in the hands of the great multitude seen about the throne in Rev. VII. shows that they are celebrating the feast of Tabernacles. Great commercial reverses in in Bombay and also in England. And thought to be only the beginning. Heard this last week, very unexpectedly, of the death of my dear friend Ford. He was one of the very first with whom I became intimate in the Seminary, and he and I went together in the summer of 1845 and again in 1846 to Pike County Penn. Those days seem to be very beautiful in the far retrospect, but they get a halo for the distance, and the hope has not been fulfilling.

Dear Ford: 19 years ago we parted, he for Syria and I for India. So we are not to meet again this side of glory.

Bx: Dods taken last year. Daptan an aged Christian officer with whom I was a go. & deal in 1852, died lately in the Land

June 24/06. Ramkrishnapur, pastor of the Am: Miss: Ch: here, has been greatly afflicted. On the 12th I had the privilege of marrying his eldest daughter Denos to a native missionary from Dhanvar. His second daughter Yamuna, a sweet girl of 16, greatly beloved by her parents, was then ill, and died on the 17th of typhoid fever. This is the 7th child they have lost. I have seldom been more affected by the death of a friend than on this occasion.

12

John Smith
John Smith

263.

I wept all day long, at the thought of this terrible stroke upon the parents. May God show them that all is well.

Guardian 253. Great commercial disasters. Renan has written a new book, The Apostles, as the former, yet heartily welcomed. My mother and sisters continue to receive, as they have done for many years, 15 dhs a week from the factory left by my father. It was thought that my father's affairs were so utterly ruined that the family would have nothing at his death. This was thought before and for a great while after his death. I was told before I left America that it was very culpable in me to leave the family exposed to such a disaster. I came away in faith. My father died, and now these many years they have been in receipt of £780 a year, a sum much larger than I could have hoped to provide them with if I had followed the ministry at home, and a larger sum than the salary which I have here surrendered. Surely, this providence is admirable beyond degree.

26 June '66. The 56 years of Daniel better divided thus $30 + 3\frac{1}{2}$, $3\frac{1}{2} + 19$. Sept 21/47 an important terminus both ad quem and a quo. The 9th & 10th years are central, and there we have Sept 21/56 & Sept 23/57. News just received of the outbreak of war between Prussia and Italy on the one hand, and Austria, Hanover and Saxony on the other. There is a likelihood that all Europe will presently be in a blaze.

July 1/66. 19 years this month since I left America. The Austrians have been defeated by the Prussians, and the stakes are by the Austrians. I am very loquacious and lifelies. Need, a new resolution, or rather a new insight into the revelation already made. Paul's expression 'able to comprehend' is significant. The revelation is made but not comprehended. On the 24th Sept: the moon is eclipsed at rising, just after 3rd quarter.

1
1 125

264.

~~An undated tract society has been organized.~~

The 9th, 19th and 24th are the great days of the 7th month. Perhaps the 19th & 24th are to be particularly regarded. The day of judgement was first revealed to me. (Sept 26/49).

8th July. The Great Task now has lift with the Atlantic Telegraph. The present month will probably decide whether this third attempt to connect America and Europe will be successful or not. incessant fighting in Bohemia. An undated tract society clerk has been very ill. I have some hope, but no evidence as yet, that this may be best to him.

22 Very much burdened with the Great Soc's Depository matters, chiefly in consequence of Anundao's illness. It is almost too much, too harassing. Let patience have her perfect work. The time seems long, and I am ready to desire the wings of a dove to fly away and be at rest. There is a Tory ministry in England, and it is thought that they will strengthen the High Ch party.

24 About 1000 miles of the Atlantic cable were laid at the beginning of this week, and a day or two will decide whether the attempt is successful or not. The King of Prussia has carried all before him. A fortnight sufficed to bring under his power Hanover, Saxony, Bavaria, and minor principalities, and to bring the Emperor of Austria to terms. Preliminaries of peace have been agreed upon. The Italians are still fighting however. I do not yet see how these movements are going to bear in Christ's kingdom. During the last week I have thought seriously of trying to get rid of the Great Soc's Work. I am not so much offended as I was a week ago, however.

31st July 46. Word has come that the Atlantic cable has been successfully laid (on the 27th apparently). Thus the eastern shore of the Pacific is linked with the Atlantic.



265.

Asia, Europe, Africa and America are united. Glory to God for God undoubtedly intends this for his glory. 19 years to-day since I left America.

Aug 12/66. Armistice continues. The defeat of Austria is the downfall of Rome. The temporal dominion of the Pope hangs by a thread. Telegrams have been received from America in 40 hours. A terrible famine has been prevailing for two months, in Orissa and Bengal. In the great battle of Sadowa, half a million of men were engaged and 1200 heavy guns. 20 or 30,000 killed. - My hopes rest on next month. I can see nothing else. Heard from Dr. Purdy about my mother and sisters whom he saw on his visit to America. His accounts were very favorable. My sister Harriet scarcely writes now. She does not like my criticisms on her new views.

19 It appears probable that the war will not be renewed, though till the end of this month there will be more or less uncertainty about it. But the short decisive war of 10 days has resulted in the sacrifice of Italy and in that of Germany. The overthrow of Austria is like the casting down of the mill-stone, the prelude to that of the papacy. I have felt most bitterly this last week the painfulness of preaching to these people. If one could preach even; but to be brow-beaten and to be driven away by senseless bravos, amid the hootings of the people.

12/66. Have at last reached this great month of Sept 1, 1866. I have given up the 9th and 19th, and look only to the 21st. Three days will suffice after that. Now first may I see Asia, Europe and America be reached in that time by the telegraph. Peace concluded in Europe on the 24th. As I look back upon the year since December,

Se

266.

seen to myself like a man sent to prison, imprisoned in a deep dungeon, without the slightest information regarding the term of his imprisonment, whether it should be a month, a year, five, ten or twenty years, every day looking for deliverance and every day disappointed. The wonder is how I should have been withheld up held through any thing so weakening. One thing, - I could not have endured had I known.

Sep 9/66. Heard yesterday that the Bissell's would leave Boston Aug 15th to come Overland, and may be expected in a few weeks. Some sad revelations among professing Christians, one especially, conspicuous for years at our meetings. I think I do not sufficiently listen to my deepest sense of what the characters of those I associate with, probably are. This sense is often unfavorable, and I fear to injure mine by listening to it and acting upon it. I am too ready to hope for the best. When the thing comes to the light, I experience no surprise; my own insight prepared me all along for it; yet I am ashamed because I have never betrayed distrust. Is there something in our Lord's treatment of Judas that corresponds to this? My earnest prayer is that God would save me from vain expectations; and take away the hopes I entertain if they are to be disappointed. Say as I may, I can not see my way to give up these hopes. The end of the Atlantic cable lost last year has been picked up and we shall probably soon have a second line to America. Messages of 1000 words have been sent across.

#13. Have been for years looking for something in the Bible to warrant me in asking confidently to know the day, and have only now found it. The coming of the day of the Lord is said to be like that of the flood. They knew not until the flood came. But Noah when he was shut in the

367.

ark was told expressly, 'Yet seven days'. And it seems to me (I) I may now ask to have all suspense removed.

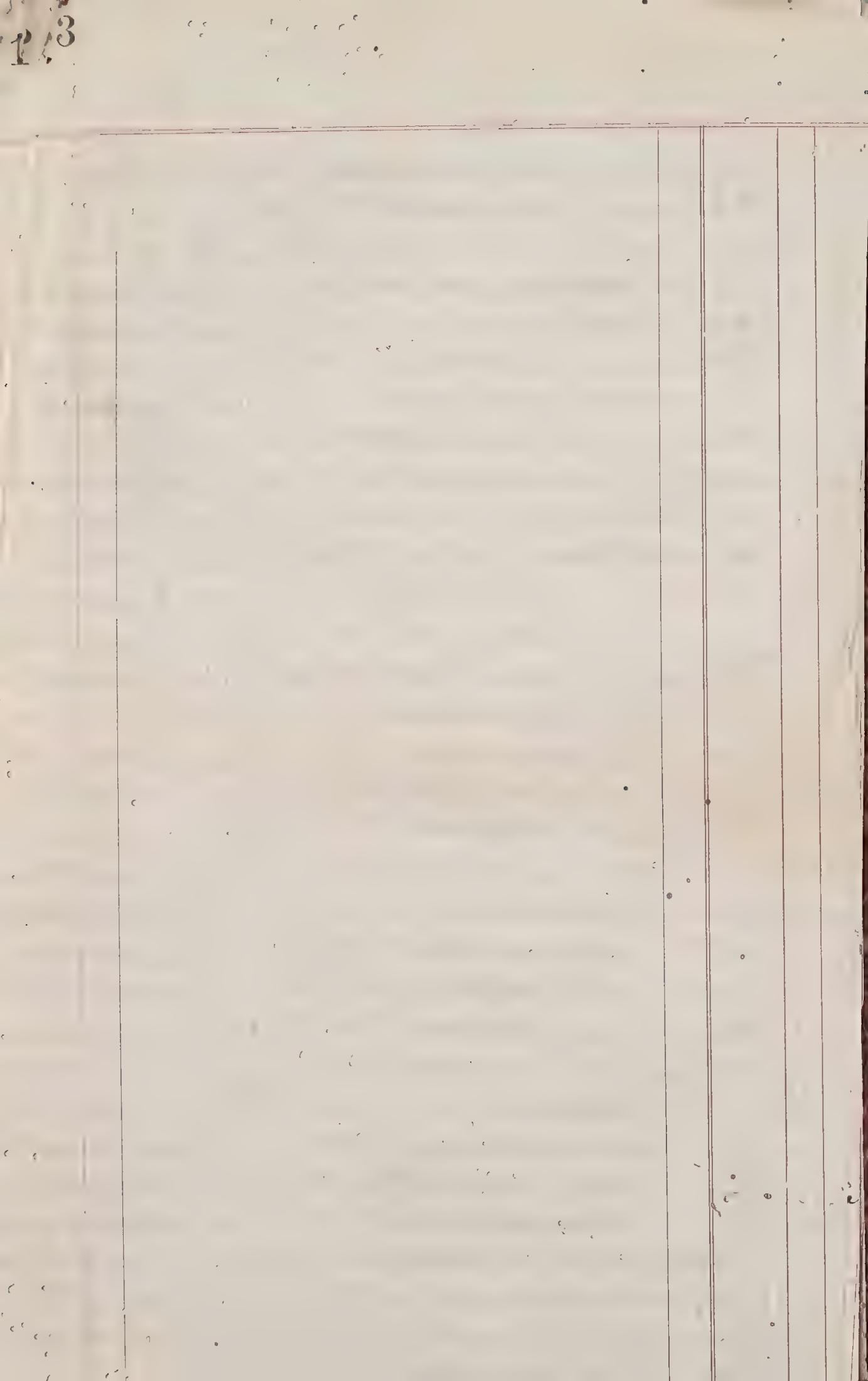
Sept 16th. This conclusion was in consequence at all events. No. 10 and u-

Yes. One consolation there cannot be an eternity of delusion! How much truth there is in the abomination of Hinduism! Maya has overspread the universe. The least entrance of sin involves the overspreading of heaven and earth by a pall of darkness, and the oppression of this darkness is felt supremely by the saints whom God has called thereto. With regard to Hinduism I think we see in it what the Son of God taught the daughters of men before the flood. Was visited Friday by a Mr. Avery whom I have known for years and who has been prominent in our religious meetings, having meetings at his own house. He married lately and all his sin came to light, sin of the grossest character. He put on a very bold face, endeavouring to show me that he was wronged and calumniated. But I cut him short, told him plainly my convictions and declined shaking hands with him at parting. Great reproach has come upon the cause of Christ through him. Others too have fallen away.

(Had two communications from the Governor lately. One asking for views on the Akbari revenue. The other for a list of the usual objections encountered by the missionary and his answers. - [I have answered the first.]

Sept 30 The 2nd came and went without putting me out at all.

I have been very peaceful and even gladsome since then. I have no idea now what to look to. A number of Christians in the neighbourhood had a meeting and framed a letter to the Ev. Society, asking them to appoint one whole day in the week of prayer of many for India. The Fairbanks are here on their way to the Putney Hills. The Bielles are expected soon. The steamer in which they were to



Come from Suez went down before reaching that place:

Lately sent the Governor at his request, a memo on the Akbari Revenue, and an account of the principal objections to the Gospel, advanced by the Hindus.

Oct 4/16. A fearful famine has been raging for months in Orissa and Bengal and it is thought that nearly half a million have perished. There are fears that the famine may extend over India, so much ground having been taken up for cotton cultivation in the last two years, to say nothing about opium. God is not mocked. India must give life for life, for all that she has destroyed in China with her opium. As the sowing, so the reaping.

Nov 4/16. Was away from Oct 1/16 till Nov 3. on a visit to the barracks at Ahmednagar, and have much cause of thankfulness for these pleasant weeks. Nothing can exceed the kindness shown me by everybody. I was present at an examination of candidates for licensure. It was agreed to license them eight in number. Made the acquaintance of the Chaplain there, Mr Watson, and had an interesting conversation in which I defended the Inspiration of the Bible, Israel's. He is sadly nationalistic, but is very frank and honest in the expression of his opinions. He is also very active and self-denying in his work among the Soldiers. I have been led to pray for him that he may be guided into the truth: He thought my views somewhat narrow. Spent a few hours in Poona on my return, and preached in the Baazar in company with Mr Small: a very dear brother of the Free Ch. Mission, not yet ordained; but every whit a missionary.

18. Have been almost daily expecting to hear of the death of Lessia, of whose recovery no hope is entertained. He is trustful and happy. The Lord guard and bless his family.

269.

little girls. On the 10th of Dec. the French troops are to be withdrawn from the Roman territory. Speculation is ripe as to what the Pope will do. It seems to me that the present is the situation in which the Pope is found at his overthrow; the hand upheld by the beast. Ritualism is making extra-ordinarily strides in the Church of England. There is nothing proper in the way of ceremony that is not tolerated.

Dec 25/66. On the 6th of this month I received copies of the Am. Edition of the Daily Meditations. It is very handsomely got up, and I have a second edition printed with in the year. How much time the Lord takes in whatever concerns me. But not too much. The thing comes at last. A copy of the Indian Edition sent out to Dr. Allen, found its way into a bookseller in New York. There Dr. Williams, a distinguished Baptist minister, whom I remember having heard, found it. He took an extraordinary liking to it. Through his recommendation the Present Board of Publication published it, under the editorship of my friend Wallis.

Dec 28/66. On the evening of the 30th I was at 11 o'clock, Mr. Cassidy died at Poona. He lived with me in my little house at Camer-hady from Oct 1850 to May 1852, and on his return from Europe from May 1853 for a few months. He then adopted my manner of living. But he was not ordained till he went to Europe. He preached the Gospel to us, na-tives we, before his ordination & then afterwards. He had an admirable acquaintance with the language of this country and it is very sad to see now a pity that he was drawn off so much from this work. I married him in Nov 1854 to him a miles with whom he lived happily 10½ years. His marriage made an alteration in his mode of life necessary; and as he did not choose to receive a salary from the Baptist Missy Soc, he had a school for boys by which he supported himself. This engaged him



all his time and energy. He preached admirably in English, but to a
 mere handful of people. He had in some respects an unhappy crisis,
 easy. Quarreled with everybody, so once or later, even with me
 where he was living with me in 1851, so as not even to speak to me,
 suspicions. Indulged evil surmisings. Was extreme and exclusive on
 the subject of baptism. The Lord no doubt wished me to note the
 effect marriage had upon his manners of life. I saw him and
 told him I would be a father to his girls. I am disgusted with the
 conduct of Americans towards the South. As the South sought to
 make an unconstitutional use of its power before 1860, so the North
 now. They are talking of impeaching the President. There is
 a deadly feud between him and Congress. We have entered upon
 the Pope's month of Crisis. The leading journals are daily
 discussing the question, What is to become of him. Venice
 has been added to Italy by her own unanimous vote, and
 the Romans feel that their hour is at hand. In the last 12
 months I have received about 130 or 140 rupees. My finances ran
 out with last month. I prayed. Yesterday I received a
 letter addressed to me "At Poona or elsewhere," it was,
 a wonder it ever reached me. It contained a draft of Rs 200
 drawn more than 3 mos ago, payable to a lady at
 Allahabad, and then made payable to me. The letter had
 no date, was from a person I never heard of, and requested
 me to use the money in the name of the Lord Jesus. It was
 on the Bank of Bengal, but the Bank of Bombay cashed it.

Dec 966. Eighteen years ago I heard the Lord offer to give me of
 the fruit of the tree of life, which is in the midst of the
 Paradise of God. I went to the place to which he summoned
 me. I stretched out my hand for the fruit and received
 a stone. He gusted beyond measure; I let it fall. After
 a while, I came to the place where I had fallen and saw a
 slender blade; the stone was a seed. Repeatedly a ray
 issue

was fixed when I came expecting the fruit, but only saw the tree at different stages of maturity. It grew at first very rapidly and became a great tree; after that I came many years and saw little change, but still no fruit. And still after 18 years no fruit. But it is evident that when fruit comes there will be enough for all the world.

Dear Cassidy died on the 30th of November, 11 p. m. suffered much: but had a great spirit of prayer. Prayed for all that visited him. Was speaking of the love of Christ just before his death, and exclaiming How wonderful, Wonderful died.

16. Dec'th I have received news of the death of my aunt Weston. She was 80 years of age. She had not the faculty of making herself agreeable to those whom she was with, a faculty very necessary in those who are dependent. Her life had been a sad one. Her last days were spent in the family of her daughter Caroline who showed her all attention. It is a matter of great thankfulness that it was so. She professed to be looking to the Saviour alone, and was so, I trust. My cousin Eugenia Bowen is a nun, in a convent at Pittsburgh and has been there many years. West Bowen, it is supposed, died in the war. Seymour Bowen is studying for Priest's orders, R. Catholic. Blanche and her husband, all the family I believe, are Roman Catholics. The fruit of the father's infidelity. What a contrast between the dealing of God with that family and with my fathers.

"On Monday last the 10th, 10 A. M. at the Asst. M. Church married Mr. Coen to Miss May F. Graha m.

166. The last Sabbath of 1866. Headache. On the 12th December all the French had left Rome. We have heard nothing since. Died this year Ford, Mitchell, Mrs. Graves, Mrs. Self, Anna Madak, Mrs. Martin and Hazel Parker.

20

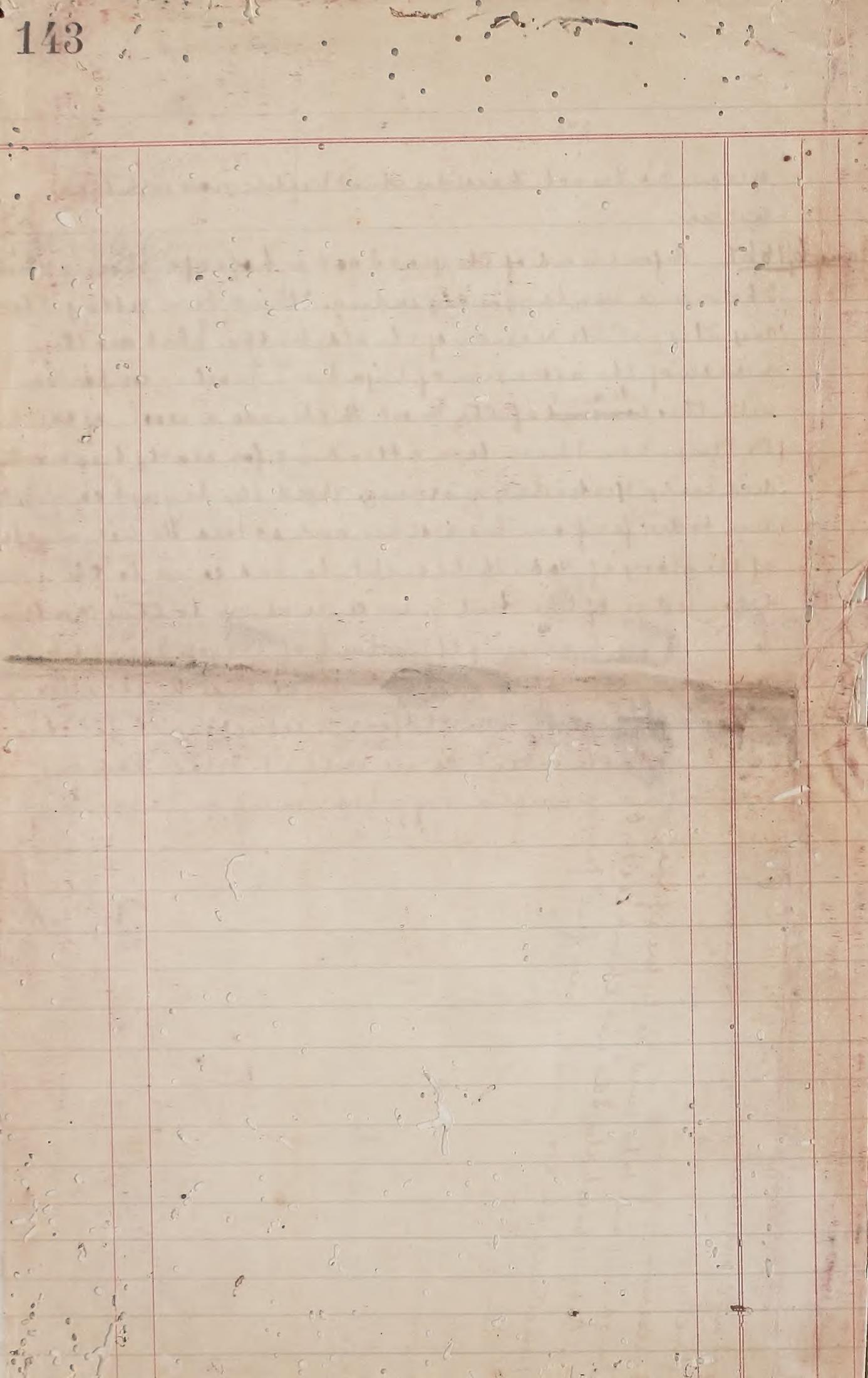
41

21

242.

Sprague, Mr French, Cassidy, Aunt Weston; more even than last year.

Jan'y 6/1867. Before the end of the year I got a hope of a blessing which I have since been languidly seeking. Think I am getting it today. It is just the recovery of the old truths. What was the miracle of the ascension of Elijah and much in comparison with this ^{descent} ~~consent~~ of the Most High into a worm of earth. Dr Vesey whom I have been attending for nearly two months died early yesterday morning. Aged 24, he just came out here to die, far from his mother and sisters. He died in hope of the glory of God. He thought he had come to the knowledge of the truth, since he came to this country. To-day is the beginning of the week of prayer. I sent the Governor a copy of the Daily Meditations. He says (Dec 19) "Accept my warm thanks for the copy of, and for this very kind note which came with it. I shall keep and value both as memorials of whom for whom I have long felt as them."



143



